

LONDON,  
Printed by T. Badger, for P. Stephens, and C. Meredith,  
at the Gilded LION in Saint Pauls CHURCH-  
YARD, 1641.

2 E R M O N

2 E R M O N

2 E R M O N

2 E R M O N

2 E R M O N

2 E R M O N

2 E R M O N

2 E R M O N

2 E R M O N

2 E R M O N

2 E R M O N

2 E R M O N

2 E R M O N

2 E R M O N





TO THE HONOVABLE  
HOVSE OF COMMONS  
now Assembled in PARLIAMENT.

**V**Hen first it pleased You to require  
our service in Preaching at Your late  
Publike Fast, we resolved to close our  
eyes against all Clouds of discouragement  
arising from our owne unwor-  
thinesse and insufficiency, and to set our selves wholly  
to seek what the Lord would command us to deliver  
in his Name, at such a time, to such an Honourable and  
awfull Assembly, with a totall deniall of our selves. Psalm. 82.

And albeit we should have beene glad to have beene  
spared this exposing of our selves to the publike view;  
yet, You appointing otherwise, we hold it equall that  
the joynt entreaty of the Representative Body of  
the whole Communalty of the kingdome should bee  
regarded, and have chosen rather that others should  
censure us of weakenesse, than You should charge

## The Epistle

*us with Disobedience : Your Request being no lesse than a command ; and Your acceptance sufficient to give value to things of themselves both meane and worthelesse.*

*Wherefore, according to our Duty. so willing'y as the conscioufnesse of our slender performances would permit, we obey Your Order, and doe now, although somewhat late, humbly offer these two plaine Sermons (for, who expects other in a Fast ?) at the footstool of Your Tribunall, as a lasting Monument of Our Gratitude for Your encouraging Approbation of, and solemne Thanks for our weake endeavours in the preaching of them.*

*If in some places wee have taken that just liberty which all others have done before us, we trust it shall not be imputed ; so long as in the most materiall passages we have kept to the very words which at first we used, so farre as was necessary ; and have not wittingly swerved an haire breadth from the sense and substance in the residue.*

*Wee have indeed pared off some Repetitions, which in speaking had their use, the more to inculcate, and the better to set on the matter, but would not have been so gratefull in Writing, because Readers account every thing too long that hath any thing too much. We have  
like-*

## Dedicatory.

like wise contracted some expressions, which in discourses of so much length, could hardly be so concise as we desired, Memory being not alwaies at hand to give birth to every Conception of our minds in such formes as wee intended. And some few things we have added, where straites of time, or defect of memory made some balkes in the first delivery.

What ever our performances be, we humbly leave them in Your hands, and under Your Honourable Protection, which we are bold to expect, because they are by Your own Act drawne from us, and that in a time so queasie and distempered as can hardly beare that food, or Physick which is needfull for it. Seldome doth a wise Reproofe, a necessary Exhortation, or wholesome Doctrine meet with an obedient Eare.

The God of Heaven steere all Your weighty consultations by his own Counsell, to his own Glory; cover You still under his own Wing, and make You the most accomplit, best united, and most successfull and glorious house of Commons that ever sate in that High Court; but chiefly in the effectuall endeavouring of a further Sanction of, and stronger Guard about our true Palladium, the true Religion, already established among us; in the perfecting of the Reformation of it; in the erecting, maintaining, protecting, and in-

A 3

incourag-

## The Epistle, &c.

*couraging of an able, godly, faithfull, zealous, profitable,  
 Preaching \* Ministry, in every Parish Church and  
 Chappell throughout England and Wales; and in the in-  
 terceding to the Kings sacred Majesty for the setting up  
 of a Faithfull, Iudicious, and Zealous Magistracy,  
 where yet the same is wanting, to be ever at hand to  
 back such a Ministry: without either of which, not  
 only the power of Godlines will soone degenerate in-  
 to formality, and zeale into Lukewarmnesse; but,  
 Popery, Arminianism, Socinianisme, Prophane-  
 nesse, Apostacy, and Atheisme it selfe will more and  
 more croud in upon us, and prevaile against us, doe  
 You all You can by all other meanes.*

*2 Chr. 17. 7,  
 8, 9.*

*And now, commending You to God and to  
 the Word of his grace, which is able to build You  
 up further, and to give You an inheritance a-  
 mong all them which be sanctified; and these  
 our Labours to his further blessing, whereby all may  
 speedily be brought under the line of his Covenant,  
 which is our safety; that he may continue with us,  
 which is our Glory; and we with him, which is our  
 happinesse: we rest,*

*The Summe  
 of both Scr-  
 mons.*

Yours, most devoted to the service  
 of Your Faith in all Dutie,

*Cornelius Burges.  
 Stephen Marshall.*

ble,  
and  
in-  
up  
cy,  
l to  
not  
in-  
ut,  
ae-  
and  
doe  
to  
You  
a-  
est  
ay  
at,  
is,  
ur

# THE FIRST SERMON,

at the late Fast of the Commons House of *Parliament*, wherein this Preface was used, before the  
T E X T was read.



That great *Apostle Saint Paul*, when he had to doe with wise men, held it a point of wisdom to passe by some things which hee would not have wayved among meaner capacities. His practise shall be now my president.

This Honourable Assembly having designed mee to beare so great a share in this weightie Worke, I hold it my duty to consider, that, how weake and unworthy so ever I my selfe be, yet I am now to speake to Wise Men, who need not so much to be Catechised touching the Nature, as to be incited and quickned to the principall Vſe of a Religious Fast, which consisteth not solely in such drawing neere to God by extraordinary Prayer and Humiliation as may produce a totall divorce from our deereſt Luſts, but also (and that more principally) in a particular, formall, solempne, entire engaging and binding of our selves, by an indissoluble Covenant, to that God whose face and favour we seeke, and implore.

And this I apprehend to be a subject more necessary, by how much this dutie appeares to be lesse heeded and regarded by the greater number of the choycest Christians.

For, as it too often falls out, even among the best, in participating that sacred and dreadfull Ordinance of the Lords Supper,

## The Preface.

**SUPPER**, (whereof also we are shortly to communicate) that no labor more to discern, and feed upon his blessed Body and blood, spiritually by faith, to make Christ their owne, (which must be done too) than actually, totally, and absolutely (then) to devote, resigne, and yeeld up themselves unto him, in the act of receiving, to be his servants: So it doth not seldom happen in the exercise of holy Fasting, that not a few of that small handfull which desire to approach the presence of God in truth, are more conversant in searching, confessing, bewailing of sin, and in craving for mercy, (all of which are necessary duties) than in working up their hearts to that in dispensable pitch of heavenly resolution, sincerely to strike through a religious and inviolable Covenant with their God. Whereas without this, all their labour will be utterly lost, their expectations frustrate, they take the glorious Name of God in vaine, provoke the eyes of his glory more against them, causing him infinitely to loath and abominate both their persons, and service; nor shall they ever, by all their crying and sighing, no not by whole rivers of tears, be able to araw downe an arme of Mercy from Heavento come and save them.

The more effectually therefore to provoke both my selfe and you as this time, to the due performance of this most neglected (but most necessary) dutie, I have thought fit, in a very plaine and familiar way sutable to the nature of this exercise (which ought to be as serious, as solemne) to worke and chafe into all our hearts the strength and spirit of that good Word of God, which you shall finde written for our instruction in

The Prophecie of the Prophet *Jeremiah*, Chap. 50. V. 5.

*They shall ake the way to Zion with their faces, thitherward, saying, Come, and let us joyne our selves unto the Lord in an everlasting Covenant that shall not be forgotten.*



Which words are part of a Prophecy (terrible to *Babylon*, but comfortable to the Church) uttered, and penned by the Prophet *Jeremiah*, about the fourth yeere both of the *Babylonish captivity*, and of the tributary reigne of *Zedekiah*. The occasion, this.

The Introduction to the maine Discourse.

The Prophet having laboured about thirtie yeeres, to humble *Judah* by continually ringing in her eares the dolefull tidings of a fore captivity approaching, could not bee beleaved. But, when once the quick and sad sense of their bondage under the *Caldean Yoke* had forced from them an acknowledgement of the truth of his Prophecies, he found it as hard a task to worke their hearts to any hope of deliverance. For, as he is a worke even insuperable, to possesse a people ripe for destruction, that any evil is neere them; till the wrath of God breake in upon them and overwhelm them; so is it a businesse of little less difficultie to hold up the spirits even of Gods owne people, once cast under any great extremity, with any hope of rescue.

This was *Judahs* case. Before the *Babylonian* had laid this yoke on their necks, God had plainly revealed, and often inculcated that he should lye upon them just 70. yeares and no longer, after which they should have liberty of return to their owne Land again. Howbeit, the weight of their misery, the silence of God, (who had *cast orbis out of his sight*) together with the insolence and cruelty of their proud oppressors, had throwne them down so low in a disconsolate condition, that nothing which God could either now say or doe, was sufficient to raise up their hearts to any assurance of returne. The same strength which must haue draw men from obedience, it will surely have after wards to drive men from believing; in their greatest necessities of *being by faith*.

Ier. 25. 17, 29. 10.

The maine beame which shuttke in their eyes to hinder their sight of deliverance promised, was, the greatnesse and invincible potentie



*Introduci- on.* cy of the Chaldean Monarchy (then in her pride) and more especially the strength of *Babylon* the Queene and Mistresse of that puissant Empire. How could they hope to be delivered, when she that commanded the world detained them? *Shall the prey be taken from the Mighty, or the lawfull captive delivered?*

*May 49. 24.* To cure them therefore of this desperate disposition of mind, the Lord stirred up this Prophet to foretell the totall and finall subversion and ruine of *Babylon* and of that whole Monarchy; and further, to declare from God, that the desolation thereof should be the dissolution of the captivity of *Judah* in it. The better to assure them of all this, *Jeremiah* wrote the whole Prophecy against *Babylon* (contained in this Chapter and the next following) in a Book by it selfe, which he sent to *Babylon* by the hand of *Seraiab* (Lord Chamberlaine to *Zedekiah*, and now going in an Embassie from his Master to great *Nebuchadnezzar*.) with Command from the Prophet, that, after the reading thereof to the captives, he should binde a stone unto it, and cast it into the midst of *Euphrates*, with this saying pronounced over it, *Thus shall Babylon sink, and shall never rise, &c.*

*Ier. 51. 59.* But to hasten to my Text, in the five first verses of this Chapter, the Prophet summarily compriseth the substance of his whole Prophecy against *Babylon*, declaring, 1. her destruction, 2. the Means, 3. the consequent thereof to the people of God.

I. And first, he makes Proclamation, and *cries*! *Las it were,* to all the world, to come and behold the Great Worke he was to doe against *Babylon* the chiefe Citie of the Empire, against *Bell* the chiefe Idoll of that Citie, and against *Nerodach* the glory both of that Citie and Empire; yea, though the King then reigning when God meant to destroy it, should prove as potent as that great King, the first of that name, who for restoring the declining Empire to her ancient Splendor, and for translating the Imperiall Seat from *Nineve* to *Babylon*, was by posterity worshipped as a God, and transferred his name to all his successors, as the name of *Pharaoh* to the Egyptian Kings, of *Babdelad* to the Syrian Monarchs, and of *Augustus* to the Roman Emperours. Although all these should be joyned together to withstand the downfall of that Monarchy, yet desolation should be brought over them all, they should all be confounded and removed for ever, *Verse* 1. 2. and all to make way for the deliverance of the Church.

But



But what should bee the *meanes* of such an unexpected destruction? This was to bee done by an Army from the *North*, that is, by the *Medes* and *Persians*, both of which, but more especially the *Medes*, were situated towards the *North* from *Babylon*, and therefore ominous. That these were the men, appears more fully by their description in the residue of this, and of the 51. Chap. This Northern Army should bee the confusion of *Babylon*, the confusion of *Babylon* should prove the restoring of the Church (ver. 3.) And the restoring of the Church should produce a *Covenant* with God.

For, behold, the issue and consequent of the ruine of *Babylon* was, the returne of the captive Iewes, from thence to Ierusalem, and a renewing Covenant with him that had shewed such mercy on them, vers 4. 5.

For, in those dayes, and in that time, saith the Lord, the children of Israel shall come, they and the children of Iudah together, going and weeping, they shall goe and seeke the Lord their God. They shall aske the way to Zion with their faces thitherward, saying, Come and let us joyne our selves to the Lord in an everlasting Covenant that shall not be forgotten. This began to be fulfilled at the end of seventy yeeres determined, when the Empire was first over-runne and subdued by *Cyrus* the Persian. For he made Proclamation of libertie to returne, in the first yeere of his Raigne. And when they returned, this was their deportment; they went weeping; and, to seeke the Lord their God. They goe, not so much to repossesse their ancient patrimony and inheritance, and to grow rich in the world, as to seeke and finde the Lord their God, and that with a resolution to enter into Covenant with Him, and such a Covenant as should never bee forgotten, but daily remembred and carefully performed.

You now see the Context. Should I now divide the Text, I might hew you here.

First, an *Ask*, expressed by their industry, in setting upon a long and tedious journey to Zion. *They shall aske the way to Zion.*

Secondly, the manner how they manage this journey, it is

1. With all intention of spirit, they aske the way to Zion, with their faces thitherward.
2. With fervent charity towards, and mutuall zeale for each other, to quicken and inflame one another to the same work, saying, Come.

## The first Sermon, at the late Fast

Introduc-  
tion.

FINIS.

Thirdly, the end of their journey, w<sup>ch</sup> (with so much intention of spirit, and inflamed charity, calling and crying to one another in such a manner,) they set upon; all was for this: *Let us joyne our selves to the Lord in an everlasting Covenant that shall not be forgotten*

I might easily also cast out these generals of the Text into many lesser branches: but it is not now a time to trifle, or to play with a Text. Yea, I shall not distinctly prosecute all the parts already laid out, but (as the duty of this day requireth) insist rather upon that which is the maine, and bring in the other as subordinate thereunto, by occasion afterwards, in explication of the principall point. For we see troopes in the Text bound for Zion; and so hasty thitherward, that they *salute not any man by the way*, nor so much as looke aside any way: they goe with their faces thitherward: all the stay they make, is but to call others along with them, and amongst these, us, saying, *Com*. And, what is the businesse; the end of all this haste? Nothing but this, *Let us joyne our selves unto the Lord in an everlasting Covenant*, &c. This, how ever it were last in execution, yet was it first in their intention, in the undertaking of this journey, and therefore now must be principally insisted upon.

You see here a people loosed from the Babylonish captivitie, and returning to Zion: and, in their returne to have this in their hearts, in their mouthes, and in their endeavours, namely, upon the receipt of this mercy, to make speed to their God, to enter into a new Contract and solemne Covenant with him. So that now the chiefe, and only point of instruction which I shall recommend to, and presse upon you, and mine owne heart with you, is plainly this, that

The maine  
Observati-  
on, or Do-  
ctrine.

*When God vouchsafes any deliverance to his Church, especially from Babylon, then is it most seasonable and most necessary to close with God by a more solemne, strict, and inviolable Covenant, to bee his, and only his for ever.*

In prosecuting this point (wherein I resolve to be plaine, and in earnest) I shall first shew you the *eri* of it, that it is so. Next, the *edict*, if you will, how and in what manner this must be done. Thirdly, the *dict*, the grounds and reasons of it: and so proceed to the Application.

i. *eri*. quod  
fit.  
That it is  
so.

For the first, the *eri*, that it is so, this will appeare, 1. More generally, upon receipt of any deliverance. 2. More specially, upon an deliverance from Babylon above all other.

I. In generall, that this use must be made of any deliverance, appeares both by precept, and example in holy Scripture. We shall carry them along together.

In *Dent. 29.* you shall finde *Moses* requiring the people to enter into a speciall Covenant with God, beside the solemne Covenant which he made with them (and they with him) in *Horeb*. To induce them therunto, *Moses* refresheth their memory with the repetition or representation of the many deliverances God had given unto them, out of *Egypt*; and in the wilderness by the space of fortie yeeres, together with the wonders and miracles which he daily wrought for them. And in the seventh ver. he tels them, that when ye came into this place (that is, into the Land of *Moab*) *Sihon the King of Hesbbon*, & *Og the King of Basban*, came out against us unto battell, &c. What then? Here is deliverance upon deliverance, and the inference is, *Keep therefore the words of this Covenant, and do them,* verse

9. But, that is the Covenant on Gods part, you will say? True, but that is not all. He therefore presseth them to an actual personall Covenant on their parts, and that upon consideration of so many deliverances. This was his maine businesse with them at the Lords own command. Therefore in *vers. 10.* he thus bespeaks them, *To stand this day all of you before the Lord your God, your Captaines of your tribes, your Elders, and your Officers, with all the men of Israel; your little ones, your wives, and thy stranger, that is in thy Campe, from the tower of thy wood to the drunter of thy water, that thou shouldest enter into Covenant with the Lord thy God; and into his Oath which the Lord thy God maketh with thee this day.* And in *vers. 14.* he addeth, *Neither with you onely do I make this Covenant, and this oath, but with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day.* Thus you see a Covenant required, stricken, and ratified by solemne Oath of God and his people mutually to one another: they binde themselves by solemne Oath to him, as he by oath had bound himself to them. Thus then it was in the time of *Moses*, No eminent deliverance went before, but a solemne Covenant followed after. \* And, To swear a Covenant, is no new device, no humane invention, nor arbitrary Action.

I will give you but one instance more (among many) of this kinde, and it is that of *Asa*, that good and religious King of *Judah*. When *Zerah the Ethiopian* infested his kingdome with an huge

1. That it is so, in the generall Proved.

1. More generally.

Exod. 19. 3. &c.

The first solemne Covenant which they passed into, was after their deliverance out of Egypt. Ver. 1.

A second Covenant, about fortie yeeres after the first, when they came neere to Canaan and shortly after were to enter into it.

As Moses drew the people, into a Covenant before their entrance into Canaan; so did Joshua also, after they were possessed of it, Josh. 24. 25. So did Iehoiada, upon the deliverance of Iudah from the tyranny of

## The first Sermon, at the late Fast

1. That it is so, in the general. army, even 1000000, and 300 Chariots, 2 Chron. 14. Asa falls to praying, God heard him; they joyned battell, Asa obtained the victory, and carried away very much spoile. What was the issue? Another Covenant.

that blondy monafter Athaliah, 2 King. 11. 17. For, in Chap. 15 you shall finde that presently upon this, God addresseth a Prophet to Asa, (*Azariah the sonne of Oded*) to tell him and the people, *The Lord is with you while ye be with him.* And, to encourage them to close with God, he addes, in verse. 7. *Be ye strong therefore, and let not your hands be weake: for your worke shall be rewarded.* They must not onely worke for God, but be strong to his worke; and that they might be so, there was no way like to that of entring into a Covenant with him. For, so Asa understood it, as appeares by the next words, where it is said, *Asa, when he heard these words, tooke courage;* and, although he had before done much in purging the Cities of Iudah of Idolatry, and Idols, of high places, Images, and groves, yet now he goes on to a more thorough reformation, and put away the remainder of abominable Idols out of all the land of Iudah and Benjamin, and out of the Cities which he had taken from Mount Ephraim, and renewed the Altar of the Lord; for ever where Idols goe up, Gods Altars goe downe, therefore he pulleth downe the one, and setteth up the other.

And not this alone, but he offered unto the Lord a great sacrifice, and both himselfe and his people entred into a Covenant to seeke the Lord God of their fathers, with all their heart, and with all their soules, that whosoever would not seeke the Lord God of Israel, should be put to death, whether small or great, whether man or woman; and they sware unto the Lord with a loud voice, and with shouting, and with trumpets, and with Cornets. And all this, immediately upon the deliverance and victory which he had obtained: for, in verse. 11. it is said expressly, that they offered unto the Lord, the same time (or, in that very day) of the spoile which they had brought, 700. Oxen, and 7000. Sheepe; meaning of those, which they had carried away from the Ethiopians that came out to battell against them.

So that now you see another solemn Covenant entred into, not by Asa alone, but by all the people of God, a Covenant solemnized in publike by Sacrifice, by Oath, and under the highest penalty of death it selfe to all that should not observe it.

In pursuit of which Covenant, see what he presently did, He spared

red not his owne Mother that regarded it not. For, when he perceived that, notwithstanding this Covenant, the Queene his mother, *Maacha*, would needs retaine her puppet Gods still, and (amongst the rest) one abominable Idol, in a grove, so obscene as it is not fit to be named: (*Abulensis* <sup>a</sup> obserueth that it was *Priapus*, and conjectureth thence, that shee was not only a grosse Idolatresse, but an abominable strumpet: for, ordinarily, <sup>b</sup> Idolatry and adultery, spirituall and bodily fornication goe together) It is said, that he removed her from being *Queene*, because shee had made an Idol in a grove, and *Asa* cut downe her Idol, and stampit it, and burnt it at the brooke *Kidron*, verse 16. Which passage is exprest with an emphasis in *1 King. 15. 11.* *Also Maacha his Mother, even Her, he removed from being Queene.* Although a *Queene*, although a *Mother*, <sup>\*</sup> yet even her he deposed from her dignity.

This he did, and this he must doe, not onely by reason of that voluntary Covenant into which he had entred, but by vertue of the speciall Command of God himselfe, in what ever relation shee had stood unto him. Yea, in *Deut. 13. 6.* the Law was more strict, for though shee had beene neerer than a Mother, even the wife of his house, yet if shee were an Idolater, and should entise him secretly, saying, let us goe and serve other Gods, she must have beene put to death, and his owne hand must have beene first upon her, vers 9.

You now see the point proved in the generall that thus it is with Gods people: upon any notable deliverance, "they enter anew into solemne and strict Covenant with God.

2. But more especially ought this to be the care of the Church, when God gives her deliverance out of *Babylon*, out of that servitude and bondage which of all other was most heavy, and lay longest on her. See this in some instances, both on Gods part ayming at this in giving deliverance, and on his peoples part performing this after deliverance from *Babylon*.

On Gods part, first, This was foreshewed under the similitude of the basket of good figs, *Ier. 24. 5.* There it is said by the Lord, the God of *Israel*, like these good figs, so will I acknowledge them that are carried away captiue of *Judah*, whom I have sent out of this place into the land of the *Chaldeans* for their good: for I will set mine eyes upon them for good, and I will bring them againe to this land, &c. And, in the seventh verse it followeth; I will give them an heart to know me, that I am the

Lord

<sup>1</sup> That it is so, in the generall.

<sup>a</sup> In 3. Reg. 15. vs. 11. The Vulgar hath it in the Text, ne effes Princeps in Sacris. Priapi. yea, Lyra is peremptory for this in loc.

<sup>b</sup> Hom. against peril of Idol. par. 3. Rom. 1. 21, 22, 23, 24. &c. wil. 14. 23 &c. to v. 28.

Minut. Felix in octavio, Athau. orat. cont. Idol. Tertull. in apolo. c. 15. B.

Hall contem. in Asa. Lordinus in Levit. 18. p. 536. Idem in Num. 16. pa. 572. Aliq. complures.

<sup>\*</sup> Some suppose her to have bin his Grandmother, others say she was his own Mother, of the same name with his Grandmother, which is more probable, because Scripture styles her so.

" Yea sometimes upon consideration of Gods judgements felt or feared. 2 Ch. 29. 10. 2 Ch. 34. 31, 32. 2. In speciall.



1. That it  
is so, in  
Speciall.

Lord, and I will be their God: for they shall returne unto me with their whole heart. He will give them an heart to know him, to returne, and become his people, which cannot be without a Covenant. Again,

That this is that which Gods heart is exceedingly set upon, and full of, namely, that he never meant to bring his people backe from *Babylon*, but upon this very condition (albeit it was a great while ere it was done, and therefore they thrived accordingly, as we shall shew anon) will yet further appeare by many other passages of the Prophecy of *Jeremy*, to passe by sundry other Prophecies uttered by *Isaiah*, *Micah*, and others.

In *Ier. 30 18.* we shall finde a Prophecy, that this should be done; (and I shall shew, by and by, that it was afterwards performed) Behold, saith the Lord, I will bring againe the captivity of *Jacobs tents*, and have mercy on his dwelling places, &c. and in *vers. 21.* I will cause him to draw neere, and he shall approach unto me; and then, as one assured of it, and admiring at it, he presently ads; for who is this that engaged his heart to approach unto me, saith the Lord? That is, both Governour and people, all of them should binde and engage themselves, (not their outward man alone, but even their very heart and soule also) by solempne Covenant to be the Lords. That this was the meaning, is cleare by the next verse, *Ye shall be my people, and will be your God.* For it was such an engaging of their hearts, as that one should say, I am the Lords; and another shall say himselfe by the name of *Jacob*: and another shall subscribe with his hand unto the Lord, and surname himselfe by the name of *Israel*, *I(a. 44. 5)*

So againe, the Lord having first promised to bring backe the captivity, he subjoyne; Behold, The dayes come, saith the Lord, that I will make a new Covenant with the house of *Israel*, & with the house of *Judah* not according to the Covenant which I made with their fathers, in that I took him out of the Land of *Egypt*, which my Covenant they broke, although I was an husband unto them saith the Lord. But this shall be the Covenant that I will make with the house of *Israel*, after those dayes, saith the Lord, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. Here is a Covenant, God begins the work, but his people follow. They imbrace the Covenant, and joyne themselves by mutuall Covenant to him. He puts his Law into their hearts, for this very purpose.

Once more. In *Ier. 32. 37.* there is a promise that God would gather

gather his people out of all Countries whither he had cast them in his wrath, and that he would bring them back to their owne place, <sup>that is in</sup> and cause them to dwell safely. He presently addes this as the product of that mercy; *they shall be my people, and I will be their God, and I will give them one heart, and one way, that they may feare me for ever, &c. I will make an everlasting Covenant with them, that I will not turne away from them to doe them good, but I will put my feare in their hearts that they shall not depart from me:* Which words goe no lesse than a solemne Covenant mutually made and stricken betweene God and His people.

Thus then you see, many plaine and pregnant places of Scripture shew, that the maine thing God on his part aymed at, and expected from his people in delivering them from *Babylon*, was, the firme and solemne tying and engaging of themselves by a formall and effectuall Covenant to him, and the remembring and keeping of it better than formerly they had done.

But, secondly, all these were but prophesies shewing what God foreshewed should be. Will you therefore see the thing acted, and all these promises fulfilled? True it is indeed that the people did not on their parts performe this, they entred not into such a solemne Covenant, so soone as deliverance was by *Cyrus* preclaimed; and they sped accordingly. *Zerobabel* went indeed before, in the first yeere of *Cyrus*, and laid the foundation of the Lords House: but we read of no Covenant then made. Therefore, the worke was stayed, and the building not finished in an 100 yecares after, say the best Chronologers.

Then comes *Exra*, and makes some reformation of manners; and not onely so, but some Covenant he and the people entred into, *Exra* 10. But that was but in a particular case (and it would be thought a strange one, to this age especially, should it now be pressed;) there were many that had trespassed against their God by taking strange wives of the people of the Land (that worshipped not the same God.) Such therefore, as now were duely touched with the sence of this sinne, desire *Exra* that a solemne Covenant might now be made with God, to put away all such wives, and such as were borne of them, *Verf. 3.* Now in the fifth verse, we shall finde this executed. For, *Exra* arose, and made the chiefe Priests, the Levites, and all *Israel* to sweare that they should do according to this word, and they sware.

1. That it  
is so, in  
speciall.

This was somewhat, but not enough: a partiall Covenant, and such as came short of that intended in my Text. You shall see it more thoroughly performed afterwards, in *Nehemiabs* time. For, after *Ezra*, came *Nehemiah*, and he makes a more thorough Reformation; not of mens manners onely, but even of Religion also. He set up the Ordinances of God in their purity, and tooke care in particular for the preaching of the Word. After all this, he and all the people entred into a solemne Covenant, and that at the time of a publique Fast. And this brings it home to the businesse we are now about. For, as they entred into Covenant upon receipt of such a deliverance, so they did it at the time of a solemne Fast. This will appeare throughout the whole ninth Chapter of *Nehemiah*, where it is first said, that *the Children of Israel were assembled with fasting, and with sack-cloth, and with earth upon them: they separated themselves from strangers, they stood and confessed their sinnes, and the iniquities of their fathers.* They justified God in all his proceedings against them, and in all the evils he had brought upon them. They acknowledged that neither they, their Princes, people, or fathers had kept the Law; they had not served God in that kingdom he had bestowed upon them. *Behold, say they, y. 26. We are servants this day, and for the land that thou gavest unto our fathers, to eate the fruit thereof, and the good thereof, behold we are servants in it. And it yeeldeth much increase unto the Kings whom thou hast set over us, because of our sinnes: also they have dominion over our bodies, and over our cattell at their pleasure, and we are in great distresse.* And because of all this, we make a sure Covenant, (in the last verse) and write it, and our Princes, Levites, and Priests seal unto it.

Now here is the full accomplishment of that you have in my Text. What in the Text is set downe by way of Prophecy you here see acted in the History. In *Nehemiabs* time, they came home unto it. And if you looke into the tenth Chapter, you shall see who sealed this Covenant: first, the Princes, the Officers, the Magistrates of the Kingdome, the *Parliament men*, if you will so call them; and then the rest of the people. And what is the substance of their Covenant? They entred into a curse, and into an Oath, to walke in Gods Law, which was given by *Moses* the servant of God, and to observe and doe all the Commandements of the Lord their God, and his Judgements, and Statutes, verse 29.



Here then is their Covenant: you see also with what solemnitie it was made and ratified; by *subscribing of hands*, and setting to of their *Seales*, by an *Oath*, and by a *curse*; binding themselves by all the most solemn and strongest bonds that possibly they could; and all this in Publique, and at a *Publique Fast*. So that now the point is cleare, *That it is so*, and that the practise of Gods people hath ever beene, upon any great deliverance, especially from *Babylon*, to enter into solemn Covenant with the Lord.

Come we to the second branch propounded, which is the *καθ' ὅτι*, *Quomodo*, *fit*. How this is to be done

This I shall demonstrate out of the bowels of the Text it selfe: for therein may you see somewhat required, 1. By way of *disposition* or *preparation* to it. 2. In respect of the *substance* of it. 3. In regard of the *properties* belonging to it. These being opened, I shall give you a full view of this Text, and performe my promise before made unto you.

The first thing to be unfolded is, the *disposition* or *preparation* to the *Covenant*; and this appeares in two things, 1. In seeking seriously the face of God, *They shall aske the way to Zion*. 2. In the manner of their addresse unto him, *wish their faces thitherward*, saying, *Come*.

The first thing requisite to *dispose*, *qualifie*, and prepare men to strike a Covenant with God, is a serious and humble seeking of the face of God. *They shall aske the way to Zion*. And there first a word of the place toward which they were bound; secondly, of their contending and repaire to it, under that expression of *asking the way thither*.

The place, was *Zion*, where first (though it be but a Criticisme, it is yet not unnecessary to be taken notice of, because the word is often pronounced, and written amiss, which may cause ambiguity touching the place) you must put a difference betweene *Sihon* or *Sion*, and *Zion*: (for these were two different places, and are written in the originall with two different Letters, the former with ש, *שִׁי*, the other with ז, *זִי*) you must not here understand this, of the former, namely, of *Mount Sihon*, which is all one with *Hermion*, situate in the utmost confines of Israel North-East-ward, neere unto Iordan, (*Deut. 4.48.*) but conceive it to be meant of *Jerusalem* or *Zion* in Hieru-

2. How this  
is to bee  
done.

salem, which was once the strong hold of the Iebusites, and held out longer unsold than any Peece belonging to that people. For, when Israel under the Conduct of *Ioshua* had conquered *Iebus*, after called *Hierusalem*. yet could they not winne *Zion* in it. *Zion* was a strong Castle or Fort, erected upon a rocky mount, toward the South-west part of the City, overlooking all the rest; and that the Iebusites, having abundantly fortified and victualled it, still held, all the daies of *Ioshua*, and long after, albeit the Israelites possessed the rest of the City, *Iosh. 15. 63*. But afterwards when *David* came against it, even that strong hold (which the Iebusites thought to be so invincible, that, in scorn of him and his siege, they set up onely a few blinde and lame people on the walles to defend it) he conquered and called it the City of *David*, because after he had wonne it, himselfe dwelt in it. *2 Sam 5. 7*. This, for the Topography.

Then, you must know further, that, by *Zion* is sometimes meant the whole city of *Ierusalem*, by a *Synechdoche*; sometimes it was taken for the place of Gods worship in the Holy city, or rather with reference to his Worship and presence there: for that City being the Capitall City of the Kingdom, where Thrones were set for judgement, was also the speciall place which God chose to place his name in: there were the Altars placed for Gods worship, and thither the Tribes went up to worship, because there God pleased to manifest his more speciall presence, and to command the blessing for evermore. Thither therefore these returning Captives repaired; even unto *Zion*, the Watch Towre, as Saint *Ierome* interprets it, whence God in speciall manner watched over his people, for Good: there they seek his face, and enquire of him, before they presume to enter Covenant with him.

from  
so beseech  
pray.

Now, their addresse to this place, is set forth in this Text, by asking the way to *Zion*. The word *שאל* though it sometimes import the demanding of a thing which is a point of justice or equity to give, (as *Gen. 34. 14.*) yet is it usually applyed to note the seeking of some thing by humble prayers and intreaties: so as it is not seldome put for prayer it selfe, *2 Chro: 20. 4.* and, sometimes for an earnest and humble enquiry after some thing we know not, (*Numb: 27. 21. Deut: 13. 14.*) that we may be directed aright, and pursue the direction with effect: so here, They ask the way to *Zion*, and that of God not onely to seek of him a right way for them by fasting and

and prayer, *Exra 8. 21.* but, as resolving that somewhat should be done, that they would walke in it, and *appeare before God in Zion*: for, so much is intended here as is exprested more fully elsewhere, viz. in *Isay 2. verse 2. 3. Mic. 4. 1, 2.* where they not onely call on each other to undertake, but they also performe the journey, *going up to the mountaine of the Lord.* So the Prophet *Zachary*, the inhabitants of one *City shall goe to another, saying, Let us goe speedily to pray before the Lord, and to seeke the Lord of Hosts, &c.* And how goe they? not slightly, carelessly, proudly, but in all humility, yea, (as in the verse before my Text) even with weeping, they shall seek the Lord their God with deepe humiliation and godly sorrow for all those sinnes whereby they had formerly broken his covenant, and for which he had entred upon the forfeiture, and laid those heavy afflictions upon their Loines, *Going, and weeping, they shall goe to seeke their God in Zion.* The very same thing was foretold before (to shew the necessity of the duty) touching Israel. *Ier. 31. 9. They shall come with weeping, & with supplications will I lead them.* So then, this is the first thing in this worke, to dispose and prepare men for the Covenant; namely, to *aske the way to Zion*, by a serious, humble, affectionate inquiring and seeking after God in his Ordinances, even with many prayers and teares, that he would be pleased to accept them.

Secondly, the *manner* of their address is as necessary as the former. It is not every *manner* that will serve the turne. It must be done with all *intention* of spirit in regard of themselves, and with *servent Charity* towards others. For, they must aske the way to *Zion with their faces thitherward, saying Come.*

Their *intention* and *servency* of spirit wherewith they set upon this worke, is set forth under that Hebraisme of asking the way to *Zion with their faces thitherward.* This phrase is usually an expression of the greatest intention, servency, and contention of mind that can be, in the pursuit of any business on foot, or of any way wherein a man is going. Such a phrase you have in *Luke 9. 51.* where it is said of *CHRIST*, that he *stedfastly set his face to goe to Ierusalem*, or, as if he *would goe to Ierusalem*: for which cause the Samaritanes *would not receive him*, ver. 53. that is, they would not entertaine him with any respect, because, that *stedfast setting of his face* towards Ierusalem manifested, by his very countenance and aspect, that, where ever his body was, his heart was at Ierusalem (which the Samaritanes could

*2. How this is to be done.*

*Zac. 8. 21, 22.*

*3. In regard of the manner.*

*That is,*

*1. With intention of Spirit.*

*\*ἐκ τῆς διὰ  
καὶ καὶ διὰ  
Χρῆστος,  
καὶ ἐκ τῆς διὰ  
καὶ καὶ.*

*mas καὶ  
no 45.*

*He will no longer turne aside hither, and thither and go about their villages and Cities. Tit. Bolt. in Luc.*

*not*

2. How this  
is to be  
done.

not brooke) and that nothing in the world could take him off from that Journey, or, so farre prevaile with him, as to make him linger, or loyter upon the way; no entreaties, feare, shame, nor any thing could stay him, but *obstinata & imperterrita mente locum petiit*, as it is exprest by Bede. He was no way afraid, or ashamed to be seene and knowne whither he was bound, and what he was going about.

When therefore it is here said, they shall aske the way to Zion *with their faces thitherward*, the thing meant thereby, is, that they shall set upon this work with their whole heart, with their whole man, without any feare, or being ashamed, or unwilling to owne the businesse: but, they shall doe it thoroughly and affectionately, without wavering, lingring, halting: they shall doe it boldly, presently, openly, indefatigably and continually. In a word, whatsoever can be said, or thought upon, to set forth the utmost intention of a mans Spirit in any worke, that his heart is most set upon, and that hee would lay out his life and all that he hath upon, for the accomplishment of it; that was the resolution, and care of these people, and must be ours: this is to aske the way to Zion *with our faces thitherward*. And without this, no entring into Covenant with God. This is, for substance no other (though otherwise exprest) than that of the people in *Asa* his time, when they sware the Covenant before mentioned, *2 Chronicles verse 15.* where it is said, they did it *with all their heart, and with all their soule*, and exprest it by the loudnesse of their voyces, and *with shoutings*, &c. *rejoycing at the Oath, because they had sworne with all their hearts, and sought him with their whole desire, vers. 15.* Men that will stand disputing, consulting with flesh and bloud, and casting about how the entring into such a Covenant may consist with their profits, honours, lusts, designes, relations, &c. are no fit *Covenanters* for God. *His people shall be willing, Psal. 110. 3.* their heart, mind, spirit, body, countenance, all, shall professe, and proclaime this to the whole world, that they are for God, for a *Covenant*, for putting themselves into the strongest bonds that can possibly bee thought on, to bind them hand and foot, soule and body to the Lord for ever.

3. With  
charity to-  
wards o-  
thers.

2. Nor is this all. For, the men in my Text, content not themselves to be thus earnestly addicted to the worke in their owne particulars; but, (as one sicke kindles another) they desire to kindle the same flame of affection in others also, and mutually to blow

up the Coales in one another, saying, Come.

This notes the *feruency* of their *Charitie* towards others also. For, 'tis not here brought in as a formality, or complement, but as the evidence of a strong desire to draw as many others as they can to the same journey, and (if it be possible) to keepe the same pace with them, as being most unwilling to leave any behind them. This indeed is true Love, unfained Charitie, to draw all we can along with us unto God. True Converts, when once they returne themselves, *They cause others to returne* also. And this was often prophesied as a thing which should certainly bee: Witnesse all those places in *Isay 2. Mic. 4. and Zach. 8.* before quoted. So then all these things are requisite, and *previous* to the Act of Covenanting with God. There must bee a seeking to God with true Humiliation, a seeking of him with all intention of spirit, and with all manifestations of a resolution not to be terrified from, daunted at, or ashamed of the worke: yea, with fervent Charity to draw others into the same Covenant also. Thus much for the disposition previous to the Covenant.

1. How this is to bee done.

2. The next thing considerable in the *Kabari* is, the *Substance* of the Covenant it selfe. *Let us joyne our selves to the Lord, in a Covenant.* 2. The Substance of the Covenant. Both in respect,

Two things here must be opened; the *matter*, and the *forme* of this solemne action. 1. Of the matter.

1. The matter of this Act is set forth under this expression, *Let us joyne our selves to the Lord.* The originall word *וַיִּלְוּ* (from *לָוָה*) is very emphaticall; so as that word, being explained, will sufficiently set out before you the nature of the Covenant here intended. Some Translators render it, *Let us glue our selves unto the Lord*; which imports a conjunction so neere, as nothing can come betweene, and so firme, as nothing can dissolve. But more particularly, the verb here used is in Scripture applied to a double sense, or to denote two things: both of which being set together, will fully discover what it is to be *joyned to the Lord in Covenant.*

First, it signifieth the binding of a mans selfe to the Vsurer, of whom he hath borrowed money, to pay backe both principall and interest. So it is used in *Nehem. 5. 4.* where the people complaine, *Wee have borrowed money \*, for the Kings tribute, and that upon our Lands and Vineyards.* That is, they had engaged both Lands and Vineyards for securitie of the money borrowed, that the Vsurer should

\* *קֶסֶף וְיֵינִי*

2. How this  
is to bee  
done.

should enter upon all, in case they failed of payment at the day. So that, as men, to make sure, will have a *Statute Staple*, or *recognisance in the nature of a Statute Staple*, acknowledged, whereby a mans person, goods, lands, and all, are bound for the securitie of the Creditor, that he shall have both principall and interest at the day agreed upon (and here that of *Solomon* proves too true, *The borrower is servant to the lender*: for, he hath nothing left to his owne dispose; if he would sell any land, settle any joyncture, there is a *Statute* upon it; he can dispose of nothing till that be taken off;) so it is in the case of any man joyning himselfe to the Lord by Covenant, he must even bind himselfe to God as firmly, as fully, as the poore borrower, who for his necessitie takes up money, binds himselfe to the Usurer. If God lend him any mercy, any blessing, he binds himselfe to restore not only the principall (the blessing it selfe) when God shall call for it; but even the interest too; I meane, all possible homage, service, and honour which becomes those who have received so great a benefit.

This is more than implied in that parable of our Saviour touching the talents dispensed, *Matth. 25. 27.* for even to him who had received but one talent, was it said, *Thou oughtest to have put my money to the Exchangers, that at my coming I might have received mine owne with usury.* God will have his returne, some interest, for every mercy; and expects a *Statute Staple*, that is, a Covenant, for his better security. God will have him bound, soule, body, estate, life and all; so as all he is, and hath, shall be forfeited, if he do not keep touch, and make payment according to the agreement and Covenant made betweene them. This is the first use of the word, *Nisus*.

Secondly, there is yet more in it. For, though it be true that the obligation of a borrower to the usurer be as strong as bonds and Statutes can make it; yet, there is not such an entire, neere, firme, and lasting tye of the borrower to the Lender, nor such a thorough interest in the whole estate of the Usurer, as there is of him that is in Covenant with God. The Usurer, though he bind the poore borrower fast to him, yet he keepes him at distance, not giving him interest in, or use of any other part of his estate, but onely of the sum borrowed. But now this *joyning of our selves to the Lord*, is such, as is made by *marriage*; & gives interest in all that the Lord is, and hath, and admits us to the participation of all the most intimate, neere, choyest



choyest expressions of the deereft Love of God, which is or can be found betweene the husband and the wife, who are *joyned* together by the bond of marriage, and made one flesh.

*How this is to be done.*

So the word is used, *Gen. 29. 34.* where *Leah*, being delivered of her third son, *Levi*, thus saith to the women about her, *Now this time will my husband be joyned\* unto me, because I have borne him three sons.* That is, now shall my husband be more acrtly united to me in all love, and in all demonstrations of it, and that in the most free, full, and intimate way of expression that possibly can passe between those who are coupled together in so neere a relation.

*אני יחד*

So then, lay both these together, and you have a cleare view of this *joyning of our selves to the Lord* by Covenant. He that enters into Covenant with God, doth not only bind himselfe, as the needy borrower to the Covetous Vsurer, for a time; but, as the *Wife* to the *Husband*, to be wholly his for ever, without any reservation, limitation, or termination, till death dissolve the bond. As the wife hath interest in the goods, estate, and person of the husband; and all that he hath is hers: so by this *joyning of our selves to the Lord*, He becomes ours, as well as we become his, and both are mutually conjoyned to each other by an indissoluble bond for ever. All the power, wisdom, goodnesse, mercy, grace, glory, that the Great God hath to communicate to the creature, is now assured and made over to every soule that thus engageth himselfe unto him. And on the other side, all the wit, strength, industry, wealth, honour, friends, life, and all that this man hath, he makes over, and resignes up actually, totally, absolutely, and for ever unto the Lord, to serve and honour him withall; and that with all his heart, and with his whole desire; to have nothing, to doe nothing, to be nothing but for the Lord, though all the world be against him for it. This I take to be the full latitude of the *Covenant*, for the *Master* of it.

2. Touching the *forme* of this Act of *joyning our selves to the Lord*, it is expresse in the word *ברית* the *Covenant*. A Covenant is nothing else but an agreement or bargain betweene two or more persons, and ratified (ordinarily) by some externall solemnity, or rites that may testifie and declare the agreement, whereby it becomes unalterable. Therefore it is, that among the variety of ratifications of Covenants mentioned in Scripture, still there is somewhat of outward solemnity reported to have beene used at the making

*2. In regard of the forme*

ing of them, to strike the bargain thorough.  
 Sometimes they were made by *Sacrifice*, *Psalm* 50. 5. Sometimes by *Oath*, *Deut.* 29. sometimes by an *Oath*, and a *curse*, *Neh.* 10. 29. sometimes by *Subscription* of their hands, sometimes by *sealing* it with their *Seals* also; Sometimes by all these, and by what ever else might most firmly and inviolably knit men unto God. And as it was then, so must it be still. To strike a Covenant, is not, in a private or publick prayer only, to goe to God and say, *Lord I will be thine, I here enter into a Covenant with thee, be thou a witnesse of it, &c.* but it is, to stand and make it *publickly* before the Lord, by some *special solemnity* that may witness it to all the world, as *Iosiah* \*, *Asa*, \* 2 Cor. 34. and all the godly ever did; (even as in entering into bonds, or as in solemnizing of matrimony, men use to doe.) Whether by the Sacrament of the *Lords Supper*, by *fasting*, or by ought else, whereby they may become so firmly and arduely joyned to the Lord, that they may not only be no longer *subiects* to depart away from the living God; but, not so much as to sit loose from God, or to stand in any termes of indifference, which might leave them at liberty to serve, or not to serve God in any date, how difficult, or dangerous soever. And thus have you the Substance of the Covenant opened.

20. 3. Take we now a short view of the properties of this Covenant, and they are two; *perpetuall* and *beneficence*.  
 1. It must be an *everlasting* Covenant, in regard of continuance. In the Originall it is כְּרִית עוֹלָם a Covenant of Ages. And the 71. *Interpreters* render it to the same purpose, *perpetuum*, that is, such a Covenant as no time shall terminate, till they who make it cease to be. Some understand this of engaging themselves to stick close to him in the due celebration of his Legall worship, so long as he should continue it in his Church, (which was, till *Shiloh* came) without those mixtures, wherein formerly they had been too bold, and for which God had spewed them out of his Church, and hurled them as farre as *Babylon*. Others conceive it to be meant of the *Covenant of Grace* that God had sealed to them in the blood of his *Sonne*. But, neither of these are full. For, it is clearly meant of an *Act of Obedience* towards God, whereby they bind themselves to him, and that not for a definite time only, but for ever.  
 It is such a binding, as that of the borrower to the *Visor*, whom nothing can satisfy but full payment. Or rather, such a closing with God,



God, as is that of the wife to the husband, called, in particular reference to the nuptial knot, *the Covenant of her God*; Prov. 2. 17. *She must be his for ever; that is, so long as she liveth*, Rom. 7. *So that,* done. *for men to bind themselves by an everlasting Covenant to the Lord, is to bind themselves never to step out from him to Idols, to abominable lusts, to any creature, in any strait, upon any occasion, or intimation whatsoever; nor, with the dogge, to returne any mbrace to their vomit of any kind. They are in Covenant as the wife to the husband; for they are married unto the Lord for ever*, Hos. 2.

2. It must be heeded and minded; else, it will be to small purpose to be so lasting. It must be a Covenant that shall warke fastness. A Covenant, *quod non tradetur oblivioni*; as Tremellius well that is, that shall not be cast behind their backs. It is but a plaine mockery for men so to enter Covenant with God, as young Gallants enter into bonds to the Usurer, never thinking more of them, till the day of payment be past, and the Sergeant ready to attach them. *On so the wicked saith God, what hast thou to do to take my Covenant into thy mouth, seeing thou castest my words behind thee?* Psalm 50. Only they rightly performe this dutie, who so joine themselves to the Lord, as to remember, and minde the obligation they have sealed. As a poore man that meases honestly, if he be necessitated to take up money upon his bond, he can hardly eate, walke, sleep, doe any thing, be in any company, but that still his minde runs upon the obligation and day of payment: he complains he is in debt, he hath given bond for so much money, and all his care is how to pay his debts, or to get longer time; so it is with a Godly man that hath entered Covenant with the Lord, he hath sealed a bond, and he knowes it must be satisfied, or it will be put in suit. Therefore he beares it in minde, he is alwayes casting about how he may performe, and keep touch with God. *I will never forget thy precepts*, saith David; *I have inclined mine heart to performe thy Statutes alwayes, even unto the end*, Psalm 119. 112. This is one expression.

Again, It is a Covenant to be remembered; as that of the wife, whereby she stands bound to her husband: she must ever remember it. It is the note of an Harlot to forget the Covenant of her God. The chaste wife will remember the marriage bond, that if she be solicited to unfaithfulness, to uncleanness, see shee soon hath this in her thoughts, that she hath given her self wholly away to an un-

3. It must be heeded, and not forgotten.

2. *How* band, and is bound to keep her only unto him during life; and this *this is to be done,* makes her to be even an impregnable wall against all assaults that might otherwise draw her to folly. So must it be in the case in hand: The Covenant must still be in the heart, and in the memory. In every action of a mans life, in every passage and turning of his estate and condition, in every designe or engagement, *this must not be forgotten;* viz. *I have entred into Covenant with God, as a wife with her husband; will that I am now doing, or going about, stand with "my Covenant? Is this to performe Covenant with God? &c. If he be solicited to uncleannesse, to fraud, oppression, any evil whatsoever, this still runs in his minde. There is a Covenant between me and the Lord, I am bound from such courses by the strongest bonds; How then can I commit this great wickednesse, and sinne against God?*

Psal. 78. 10. What was it for which Judah, and Israel became Captives, but the breach of the Covenant? *They kept not the Covenant of God,* saith the Psalmist. And, how for because they did not remember it. As they soon forgot his works, so it was not long ere they forgot God their Saviour himselfe too; and then no marvaile, if, at the next bout, they forgot his Covenant also, Psal. 106. He then, that would not break Covenant, must not forget it, but mind, and performe it. Otherwise, it is like *wining unto God, and not paying;* which is worse than not to view at all.

Eccles. 5. Thus have I dispatcht the Second generall, the *Exhortation*, and shewed you *how* and in *what manner* this Covenant must be striken, *first*, in regard of the *disposition and preparation* of the Soule unto it, it must be with *serious seeking* the face of God and humbling the soule before hand; it must be with *all intention & earnestnes*, with *servent Love and charity* to draw others the same way. Next, in regard of the *Covenant* it selfe, it must be an *alt and firm joyning* and *binding* our selves to the Lord, as of the *borrower* to the *Lender*; of the *wife* to the *husband*; and that by some *solemn* *Alt*, which may *testifie* it to all the world, and be a *witnesse* against us, if we keep it not. And all this, thirdly for *properties*, must be of *everlasting continuance*, and had in *continual remembrance*, so as it may be continually performed of all that make it.

3. I proceed to the third and last branch, the *Reasons* the *Grounds* and *reasons why*, upon recit of any *deliverance*, but more especially from *Babylon*, people should enter into such a covenant with God. And these respect deliverances either in *general*, or from *Babylon* in *special*.

1. The reasons why this must be done, upon any deliverance, in generall, are these.

1. Because God, at no time so much as when he bestowes upon his people some notable deliverance, gives such cleere hints and demonstrations of his willingness to strike an everlasting Covenant with them. No sooner had the Lord delivered Israel out of Egypt, but within 3. Moneths after, he commanded *Moses* to tell the people from him; *Ye have seene what I did unto the Egyptians; and how I bare you on Eagles wings, and brought you out unto my selfe. Now therefore if ye will obey my voyce and keep my Covenant, then yee shall be a peculiar treasure unto me above all people.* Exod. 19. 1. and verse 4. 5. God himselfe, you see, was now earnest for a Covenant.

It is the nature of God, where he bestowes one benefit, to adde moe, and still to rise in his blessings. Where he once opens his hand to take a people into his protection, he opens his heart to take them into his bosome. Where he puts forth his power to rescue a people, he puts out his heart to make them his owne, if then they have eyes to discern the opportunity. See this most excellently demonstrated *Ier. 32.* from ver. 37. to the 42. His gathering them from their Captivity, first warms, then melts, and after inflames his heart towards them, making it even then to glow as it were upon them, and to become restless till he have bestowed himselfe wholly on them by solemne Covenant to be their God for ever.

Now then, shall God, at such a time, be so willing and desirous to enter Covenant with men, and shall they think it too much for them to be in Covenant with him? Shall he be fast bound to them, and they left free to sit loose from him? Indeed, this is that which our corrupt nature would willingly have: People would faine be their owne men; which yet in truth, is, to be the greatest slaves. Necessary therefore it is for men, upon receipt of any deliverance, to renew Covenant with God who is pleased to honour them so farre, as to be in Covenant with them. For, these two are relatives, and ever goe together, *I will be their God, and they shall be my people.* God is not the God of any people but of his owne Covenant-Servants. The rest, he stiles, *Lo-ammi.* *Hos. 1. 9* for yee are not my people, saith he, and I wil not be your God. They will not enter into Covenant with me, and I will make no Covenant with them. That is the first reason.

2. As God is pleased to enter into Covenant with his people, so

1. Why, for any deliverance in generall, 1 God at such times gives cleere evidence of his readinesse to enter covenant with us.

2. God is content to be bound, first,

3. *Why is he first in the Covenant, God requires no man to bind himself by Covenant to Him, till the Lord first strike a Covenant with his people. As wee love him, because hee loved us first; so we enter into Covenant with him, because he first ent'reth into Covenant with us. I will be their God, he is first bound, and seals first; and then, and not till then, it followes; they shall be my people.* This is the constant tenor of the Covenant. And shall he begin, and we thinke much to follow? Can there be a marriage consummated where only the man is first married to the woman, and the woman will not after, for her part, be married to the man? Now, God no way so much declares his willingness to be in Covenant, and to be first in it, as by deliverances (as we shall see more in the next reason :) great reason therefore, men should then second him by mutuall stipulation. It is an hard case, when men will not follow, where God leads.

3. In deliverances God more especially manifesteth his fidelity in keeping Covenants with his people, even when they have broken Covenants with him, and forfeited all into his hands. When God delivers a people out of any strait, doth not that usually suppose some fault of theirs going before, and provoking him to cast them into that affliction; whence, upon their cry, he is pleased to deliver them. And when they have so farre and so long broken the Lawes, and contemned the counsell of the most high, and dealt unfaithfully in his Covenant, as that he hath beene even compelled to throw them into darkness and the shadow of death: yet if then, upon their humiliation, he be pleased to deliver them out of all their distress; this is to give them fresh experience of his infinite love in keeping Covenants and mercy with them, that kept no Covenant with him. This is called a remembering of his Covenant with his people, after that their uncomitted hearts be humbled, and that they accept of the punishment of their iniquity, when God should have cast them out of their land, among their enemies, as after wards he did. So that, in a deliverance, that which is most predominant in God, and should be most sweet and pretious to his people and most eyed by them, is his fidelity, mercy, and unchangeable Love in bringing out that Covenant he once made with them, and spreading it before himselfe, and making of it good, even when they could not expect it, nor durst to plead it. Hence that passionate speech of God to rebellious Ephraim. *Is Ephraim my deare soune? is he a pleasant child?* As if he should have said,

Levit. 16.  
41, 42.

albo  
Samborn  
16. 31. 20

said, surely he cannot conclude so; yet, my love, by vertue of the ancient Covenant betweene us, makes me still so to account him: *3. in his*  
 witnesse that which followes; *3. in the ge-*  
*nerall,* for since I spake against him, (that is, as resolving to cast him off for ever) I remember him still, (I remember I am in Covenant with him,) therefore my bowels are troubled for him, I will surely have mercy upon him, saith the Lord: Thus, deliverance is a thread drawne out of the bowells of his Covenant. Great reason therefore that, in this case, his people should thinke of renewing their league and Covenant with the Lord on their parts, when they have so shamefully broken it, and yet he goes on in so much mercy to manifest his fidelity in remembering and keeping the Covenant on his part, by giving them deliverance.

Againe, fourthly and lastly, All our hopes of a full deliverance, of compleat happinesse, will be delayed, if not frustrate; and, the next deliverance wil stick in the birth, and want strength to bring forth, if we come not up to a Covenant for deliverances already received. If God have delivered us once, he will doe it no more: or if he doe somewhat, to hold us up by the chin that we sink not, yet will he hold us downe from the throne, that we reigne not, till we come up actually and fully in this point of Covenanting with him. It is only to those that take hold of his Covenant, that he gives an ever lasting name which shall not be cut off. Isa. 56.4, 5.

He that hath obtained most and greatest deliverances, will ere long, stand in need of more. Now, one thing is necessary to draw downe more, and to move God to command further deliverances for Jacob; yea, to powre out his whole bosome into the laps of his people, and to crowne all deliverances and blessings received, with this assurance, that he that hath delivered, will yet againe deliver, and that to enter into a solemne Covenant with the Lord, upon consideration of what he hath done already, how ever he should please to deale with us for the future, or for removing any present pressures that lye upon us. Although God begin to deliver yet he will never perfect the deliverance, till this be done. The people which returned from Babylon, found God to keepe touch with them, to a day. So soone as the 70. yeares determined, their captivity was dissolved, and somewhat was done, the foundation of the Lords house was laid, but the building went slowly up, the reformation of Church and State went heavily on; and, they were never in a thriving condition

See Iudg. 13  
 from ver. 9  
 to verse 17

*Why it is so* tion, till *Nehemiah*, by the good hand of God, lighted upon this course. Some *Fasts* they had kept before, yea very many; but they never thrived, till he added to their publique and solemne *Fasting*, the fastening of them to God by a *solemne Covenant*. Then, the worke of Reformation, and establishment, went on merrily, then they prospered. Thus farre the Reasons concluding for a Covenant, upon receipt of deliverances in generall.

*Why, for deliverance from Babylon, in speciall. 1. Babylon hath ever bin the foremost enemy.*

2. The Reasons inducing us thereunto, upon deliverance from *Babylon in particular*, are these.

1. Because *Babylon* (after once the Church was put under her power) had alwaies beene the most insolent, heavy, bitter, bloody enemy that ever the Church felt. The violence of *Babylon* was unsupportable, her intolency intolerable, her bloud-thirstinesse insatiable. Hence the Church is bold to challenge all the world to match her misery under the yoke of *Babylon*; *Behold, and see, if there be any sorrow like unto my sorrow, wherewith the Lord hath afflicted me, (that is, by the heave hand of Babylon) in the day of his fierce wrath, Lam. 1. 12.*

This was so sore, that it hath been by some Fathers, and others, conceived to be the fullest and most lively typical expression of that matchlesse agony and extremity which our Lord himselfe (hanging upon the *Crosse*) sustained, when he bare all our sins, and the wrath of God due to us for them, so farre as to make a full satisfaction to the Iustice of his Father, in behalfe of all his people.

And, as it was with old *Babylon*, so it is now, and ever wil be with the new, (I meane, *mysticall Babylon*) to the end of the world; might she so long continue. Even the also delights in no other drink but the bloud of the Saints, as you shall finde in *Rev. 17. 5.* where the very name written upon her forehead sufficiently sets out her nature: *Mystery, Babylon the Great, the Mother of harlots and abominations of the earth.* And, what of her? *I saw, saith St Iohn, the woman drunken with the bloud of the Saints, and with the bloud of the Martyrs of Iesus: and when I saw her, I wondred with great admiration, &c.* And well he might. A woman, and drunke! And, if drunke, would no liquor suffice, but bloud! no bloud, but that of *Saints and Martyrs*. She is never in her element, but when she is swimming in bloud. So insatiable is she, that like the *horse-leeches* daughter, *she never saith, it is enough.*

Therefore



Therefore, when God gives any deliverance from thence, there is more than ordinary cause to close with the Lord, in a more solemn and extraordinary manner, giving him the praise and glory of so great a mercy. But then more especially, when God works out the full deliverance of his Church, by the totall and finall ruine of *Babylon*. Oh then, then is the time when all the people in heaven must sing *Halleluiah*; ascribing *salvation, and honour, and power unto the Lord our God*, Revel. 19. 1. And againe, *Halleluiah*, verse 3: as if they could never sufficiently expresse themselves to God for such a deliverance, such a mercy, such a vengeance.

2. Againe. When God delivereth from *Babylon*, there is more than ordinary cause of entering into solemne Covenant with him, because the very subjecting of the Godly under that iron yoke, argues more than ordinary breach of Covenant with the Lord in time past, which stirred him up to deale so sharply with them as to put them under the power of *Babylon*. This Provocation was exceeding great, too much to be endured even by infinite Patience it selfe: else, the People of God had never been cast into such a furnace. It was for such a fault as dissolved the very marriage knot between God and his people: it was for going a whoring from him. For this it was, that God first put away *Israel*, giving her a Bill of divorce, Jer. 3. 8. And for this it was, that hee afterwards cast *Judah* also out of his sight, 2 King. 17. 19. 20. And as it was in former times, so in later Ages of the world. What was the reason that so many millions of soules have been exposed to the butchery of Antichrist in Mystical *Babylon*, and to be so hood-winked and blinded by strong delusions, as to beleever nothing but lies; even that Great, Great soul-killing Lie, that they might be damned? *S. Paul* tells us, it was this: *They received not the love of the truth that they might be saved, but had pleasure in unrighteousnesse*, 2 Thess. 2. What unrighteousnesse? Is it meant of every unrighteousnesse (that is in the nature of it damnable) which is to be found in the world? Surely no: but (*signamur*) of that unrighteousnesse whereby men turned the truth of God into a lie, Rom. 1. that is, by corrupting the true worship of the true God, and afterwards falling off to down-right Idoltry, even within the pales of the Church it selfe.

3. *Why it is so, in speciall.*

2. Such a deliverance implies more than ordinary breach of Covenant on our parts, for which God formerly put us under such a yoke.

Most of you are well scene in the History of the Church, and can soone point with your finger to the times wherein *Babylon* began to besiege

3. *Why it*  
*is so, in spe-*  
*ciall.*

besiege *Hiernusalem*, and *Antichrist* began to pull off his vizzard, in the Churches of Christ: even then, when *Pictures* and *Images* began first to be set up in *Churches*, for remembrance: then, for ornament; then, for instruction too; and at last, for adoration and worship. Then, God suffered her to bee over-run, and over-spread by *Babylon*, as by an hideous *opacum*, or thick darknesse, and to bee exposed and prostituted to all manner of whoredomes and filthinesse: so as the slavery of the *Iewish Church* in old *Babylon*, was scarce a flea-biting, in comparison of the miseries of the Church Christian under the *new*, which makes havock and merchandise not of the bodies onely, but even of the *soules of men*, Revel. 18. 13.

Now then, when God pleaseth to deliver a people from such bondage, and to awaken them effectually to look up, and to reflect even with astonishment upon those great and gasty sins of theirs, which had cut asunder the cords of the Covenant betweene God and their *Soules*, and provoked God to subject them to so much bondage; and, that they must either renew Covenant, or bee obnoxious to more wrath, and be laid open to more and greater temptations and sinnes; this cannot but exceedingly work upon their *soules*, causing their hearts to melt, and their very bowels to yearne after the Lord, to enter into a new, an everlasting Covenant that shall never be forgotten.

This is that which God by his servant *Ezekiel*, spake touching the deportment of the remnant of *Israel*, which should escape the sword among the nations and countries whither they had been carried captives, *Ezek. 6. 9*. They should, upon such a deliverance, remember God, not onely with griefe, but resolution also to joyns themselves to him more firmly in a perpetuall Covenant. For, of them, he saith there; *they that escape of you shall remember mee among the nations, because I am broken with their whorish heart which hath departed from me, and with their eyes which goe a whoring after their idols, and they shall loath themselves for the evils which they have committed in all their abominations.* And of the same people hee saith afterwards,

\*Cap. 11. 18,  
19, 20.

\* that, upon their returne home, *They shall take away all the detestable things, and all the abominations thereof from thence. And I will give them one heart, and put a new spirit within them, I will take away the stony heart out of their flesh, and give them an heart of flesh, that they may walke in my statutes, and keepe mine ordinances, and doe them: and they shall bee my people, and I will bee their God.* So that here is a full



# Of the Commons House of Parliament. 29

full Covenant stricken, and that upon this ground: *viz.* the Consideration of those great sins they formerly committed, whereby they had broken their first Covenant and departed from their God.

So farre the Reasons, and Grounds of the point; I shall now as briefly as I can, endeavour to bring home, and set on all by some Application, which I shall reduce to 3. heads, namely to matter of *Re- Application*  
*proofe, Information and Exhortation.* For, if *When God vouchsafeth* *Threecfold.*  
*any deliverance to his people, especially from Babylon, it bee most seasonable and necessary to close with him, by a more solemne, firme, and inviolable Covenant, to be onely his for ever:* Then,

1. How may this reprove, and condemne of great ingratitude and folly, many sorts of men among us, that are farre from making any such use of the deliverances which God hath wrought for them? O beloved! Should I but give you a Catalogue of the many, great, stupendious, and even miraculous deliverances which God hath given us; the personall deliverances hee hath often given to each of us a-part; the publique, eminent, glorious deliverances hee hath given to us together with the whole State; that in 88. and that of 1605. I meane from the horrid hellish *Gun-powder-Treason*; but especially, and above all the rest, our happy deliverance out of *Babylon* by the blessed Reformation of Religion begun amongst us, some good number of yeares by past; the time would faile me. But alas! What use have we made of them? Hath this use ever been so much as thought of by us? Nay verily. For,

1. Some think it bootlesse, thus to close in with God, after an evil is over. When Gods hand is heavy upon them, sense of smart compels them to think it then a fit season to doe somewhat, to confesse their sins, to humble themselves, and to seek God. *In their affliction they will seeke me early,* saith the Lord. But so soone as hee takes his hand off from them, they cast all care away, as if now (according to that homely proverb) *the devill were dead*, and no further use of any feare, or diligence, were to be once thought upon, till (with *Pharaoh*) they come under a worse plague than before; and, as if God had delivered them to no other end, but to live as they list, to cast more dung into his face, and to dishonour and provoke him yet more than ever before.

I appeale to the consciences of many who heare mee this day, and I require them from the Lord to witnesse truly, whether it bee

*r. Vse.  
Reproofe.*

not even thus with them. If the plague knock at their doore, if death get in at the window, and begin to shake them by the hand; there is then some apprehension of wrath and judgement, some humbling, some hankering after God. Then, Oh what would not these men do, what would they not promise, on condition to bee delivered from their present anguish, and feares! But once deliver them, and God shall heare no more of them, till they bee in the same, or worse case again. They turne *Covenanters*? Nay, leave that to the *Puritans*. For their parts, they think more of a *Covenant with death and hell*: for God is not in all their thoughts.

Had there been upon the discovery of the Powder-Treason (which this Honourable Assembly hath cause above all others to preserve eternally in fresh remembrance, and to think more seriously what God looks for at all your hands upon such a deliverance) had there been, I say, no possibility of escaping that Blow, what would not men have then done! Oh what prayers, what fasting, what humiliation should we have scene! But, when the snare was once broken, what followed? A *Covenant with God*? Nothing lesse; for, so soon as ever the danger, the feare, the amazement at such an hellish project, and the neere approach to the execution of it, was a little over, the Traitors themselves fell not deeper into the pit of destruction which themselves had digged, than generally all sorts of men do to the gulfes of their old sinnes, as if they owed more to *Hell*, than to *Heaven*, for so great a deliverance. And, is it better now? What is the *Covenant* (such a *Covenant*) with God, that so wonderfull a deliverance deserveth, and requireth?

These men may please themselves, and feed sweetly upon a vain dreame that there is no harme in all this; but the Apostle brings them in a sad reckoning, after a sharp chiding for it, *Rom. 2. 45*. What saith he, *Despisest thou the riches of his goodnesse, and forbearance, and long suffering, not knowing that the goodnesse of God leadeth thee to repentance?* The end of all Gods goodnesse in forbearing, advancing, and giving thee prosperity; and of his long suffering, in sparing thee when thou hast abused prosperity; and of all his mercy, in delivering thee out of adversity; is, to lead thee to repentance, to draw thee nearer to Himselfe, even in an everlasting Covenant. And if it have not this effect on thee, the Apostle hath said it, and the God of Heaven will make it good, that thou *despisest the riches of his goodnesse, &c.* Thou

tramplest

tramplest all mercies under thine impure feet, when they doe not raisee and scue thee up so neere to thy God, as to enter a solemne Covenant with them. And, what then? Thou wilt not stay there, but fall into more sinne, and under greater judgement; and, *after thy hardnesse and impenitent heart; treasurest up unto thy selfe wrath* (that is, more and more wrath) against the day of wrath and revelation of the righteous iudgement of God. This is the end of all who make not the Goodnesse of God, a prevailing motive thus to *ioyne themselves to the Lord*; they fall into more, and greater sinnes, and abominations; and so adde daily to that great heape, and to those Seas of divine wrath that hang over their heads, to overwhelm and confound them for ever.

2. Others, if, after some time of lying under the weight of many pressures of the Church and State, they arrive at some hopes and opportunities of easing themselves of those burdens, and of freeing the Land of the great Instruments of all their evils; they conceit strongly, that, if this be done, all is done. If but some of the Nimrods who have invaded their Lawes, and Liberties, bee pulled downe, (Which is an act of Iustice) how doe the *Many* (who doe nothing towards any Reformation of themselves) rejoyce, and promise to themselves great matters! Now (think they) there will be an end of all our miseries, and we shall see golden dayes; *Judgement shall run downe like waters, and righteousness like a mighty streame.*

2.  
Offsuch as having meanes of deliverance think it enough to rid out of the way the instruments of their evils.

Amos 5.24.

Oh Brethren! deceive not your selves. If this bee all you look at; if, upon opening this *door of hope*, this be all you ayme at; to make use of the time to secure your selves against oppressors, and never think of closing with God; or, but think of it; you may perhaps goe farre in pursuit of your owne designs, in providing against the evils you fight under; and, this Parliament may do great things this way: But let mee tell you from God, that this will never doe the deed, till the *Covenant* wee have been all this while speaking of, bee resolved on, and solemnly entered into by all those that expect any blessing from that High Assembly. Nor this, nor all the Parliaments in the world shall ever be able to make us happy in such a degree at least as we expect, till the Lord hath even *gloried*, and *married* us all unto himselfe by mutuall Covenant.

It is not onely the making of good Lawes to remove our present grievances; no, nor the sitting downe of all the evill Instruments in

1. Vse.  
Reproofe.

our State or Church at one blow, that can secure us against the like; yea, worse evils for the future; but rather, as one wave followes another, so one mischief will still tread on the heeles of another, and greater plagues will ever crowd in after the former, till wee close with God by such a solemn Covenant.

Isai. 14. 18.

See 2. King.  
18. 8.

The people of *Palestine*, or *Philistia*, made themselves marvellous merry, when any of the Governours or Kings of *Israel*, or *Judah* (such as *Sampson*, *David*, *Vzziah*, &c.) that had forely yoked and hampered them, were removed by death, and others come in the roome that could doe but little against them. When such an one as *Ahaz*, who never wonne battaile of them, but still went by the worse, swayed the Scepter; oh how joyfull were the *Philistines*! But mark what a damp God cast in among them in the midst of all their mirth; *Reioyce not thou whole Palestina, because the rod of him that smote thee is broken*, (that *Vzziah*, and other Potent and successfull Kings are taken away, and weake unhappy *Ahaz* come in the roome) *for out of the Serpents root shall come forth a Cockatrice, and his fruit shall be a fiery flying serpent*. *Ahaz* shall leave an *Hezekiah* behind him, that shall pay all his Fathers debts upon the *Philistines*, and plague them yet more than all that went before him.

And have not we seen this verified also neerer home? Have not some, in former times, beene taken away, who have been great Oppressors, and Instruments of many sore pressires? And, how have men rejoyced at their falls? Nor know I, why they should not, if justice in a just way have cut them off. But alas! what good, in the issue, hath followed, or can be yet hoped for so long as men continue *Philistines*, enemies to God and his Church, *Anti-Covenanters* (even with *Hell*) rather than true *Covenanters* with God? Whether is our Condition any what better now then heretofore, when those *Levithans* were alive, & in their height? I appeale to your selves. And the reason of all is this, that men mistake the meanes of Cure, or at least fall short of it. The cutting off of evill Doers (how necessary soever it be) is not all, nor the maine requisite to make a people happy; unlesse also there be a thorough joyning of themselves to God by *Covenant*.

If you therefore that be now convened in Parliament, should sit so long as you desire, even these 7. yeares, (if your business should require it) and think, you would make such Examples of men that have violated the Lawes, and invaded your Liberties; and enact so

many

many wholesome Lawes to prevent the like presumptions for the future, as should put us into a new world, causing men to admire the happy state and frame of Government which you would set up: yet all this would never produce the expected effect, but prove as a meer dreame of an hungry man, who *in his dreame eateth* abundantly, *but when he awakes, is empty*; unlesse you also, not onely resolve upon, but execute this maine duty of entring *Covenant* with your God.

Againe, thirdly, others can *roare like beares, and mourne sore like doves*, when they find themselves disappointed of their hopes: when Parliaments have been broken up in discontent, *when they have looked for Iudgement, and there is none, for salvation, but it hath been far from them*: then they have howled like dragons, not onely for afflictions, but perhaps for sinnes also, especially if deliverance upon deliverance hath been snatcht from them, even when it hath seemed so neere that they had begun to take possession of it: yet, (filly men that they are!) their evils haunt them still, and prevaile more and more, after all their fastings, humblings, and strong cries to God their Redeemer. For alas! what will all this doe without a *Covenant*, without taking hold of God, and *ioyning themselves* to him to bee his for ever? you may see such a state of the Church as this described by *Isaiab*: and good were it for us to take warning by it: *Wee all doe fade as a leafe, and our iniquities like the wind have taken us away.* And why all this? The next words will tell you: *there is none that calleth upon thy Name, that stirreth up himselfe to take hold of thee,* say they to the Lord who had *hid his face from them, and consumed them for their sins*. Not that they did not at all call upon God, but because they did not so call upon him as to *stirre up themselves to take hold of him* by *Covenant*; therefore is it accounted no better than a not calling upon him at all. Thus men lose not onely their opportunities of deliverances offered, but their duties also by which they desire to further it against another time.

4. Some, it may bee, goe yet further. Vpon the hearing of such a duty (so much pressed and inculcated) they beginne to bee a little stirred, they are convinced that it is indeed true, such a *Covenant* is fit to be made: but here (like *Ephraim an unwise sonne*) they *stand still as the breaking forth of the Children* of the *Covenant*. They faime would, but loth they be to goe thorough with the bargain. They beginne to come on, and then fall back againe. They are so long a cheapning,

1. Vse.  
Reprooffe.

3. Of such as think extraordinary Fasting and Prayer sufficient, without Covenant.

*Isai* 59. 11.

*Isai* 64. 6, 7.

4. Of such as are convinced of the necessity of a Covenant, yet come not up to it.

*Hosa* 3. 14.



i. Use.  
Reprooffe.

cheapping, treating, complementing, disputing how safe it may bee for them, how well it may stand with their profits, projects, ends, interests, relations; that they coole againe, and never come up to a full resolution. Oh, sayes one, this is a good course, and fit to be taken: but my engagements, callings, Alliance, company, service will not consist with it. Another swears, hee could finde in his heart to make triall of it, but that he should be jeered, scorned, and perhaps lose his place, or hopes. for it: another, he is for it, but at present he cannot enter upon it. Thus one thing or other still keeps this duty without doores, and holds most men off from the work for ever.

But beloved, take heed of this dallying. What ever you think, it is no better than a *departing away from the living God*, that springs from an *evil heart of unbeliefe*; when, being fully convinced of the weight, necessity, and commodity of the duty, you will yet, *while it is called to day*, adventure so farre to *harden your hearts*, as not to set upon the work instantly, and to go thorough with it. *Heb. 3.*

Woe unto all such dodging Christians; they shall finde to their cost that God will write them *Lo-amoni*, *Hos. 1. 9.* and pronounce of them, *They are not my people, and I am not their God.*

If any think, what adoe is here? what meanes this man to bee so earnest? would hee have us all turne Covenanters? yes, with God. Why, what if I doe not? Then never look for good from him, how faire soever thy hopes be. "No?" sayes another; He try that, first. "I have seene many a good day in my time, and hope to see more," though I never swallow this doctrine: therefore he resolves to go hence, as he came hither; as he lived yesterday, so he will to morrow; though this day hee doe as his neighbours doe, keeping some order, (much against the will of his base lusts, that ring him but an harsh peale in his eare for this little abstinence) yet to morrow he will be for his swearing, drinking, whoring, any excesse, and riot as much as ever; and yet, by grace of God he hopes to prove all these words to be but wind, and to do as well as the best of them all when he comes to die.

But woe worth the day that ever such a man was born, that when hee heares God calling him with so much importunity to *stand even this very day before the Lord, to enter into Covenant with the Lord our God, and into his Oath*, shall so harden his neck, and harbour such *roots of gall and wormewood* within his heart, as when he heares the

words



words of the Curse upon all those that will not enter into Covenant; 1. *Vse.* or, entering into it shall not keep it, hee shall blesse himselfe in his heart *Reprooffe.* saying, I shall have peace, though I walke in the imagination of mine heart, and adde drunkennesse to thirst: See, and tremble at what God hath resolved to do with that man, *Deut. 29. 20, 21.* The Lord will not spare him, but the anger of the Lord and his ieaousie shall smoke against that man; and all the Curses that are written in (Gods) Book shall lie upon him, and the Lord shall blot out his name from under heaven. Here is nothing but fury powred out, upon such a wretch; not a blessing shall descend upon him, not a curse shall escape and goe by him; not onely himselfe and posterity, but his very name (so far as it is an honour) shall all be cast out of the world, as out of the midst of a sling.

If hee please himselfe with this, "Yet I shall live as long as some others; if they have any happinesse, I resolve to share with them; he will find that God will not leave him so, but the Lord will separate him unto euill out of all the Tribes of Israel, so as, though all others be safe; yet, as a stricken Deere is unheard from all the rest, and followed by the dogs till he be pul'd downe and kill'd; so shall it be with this man, according to all the curses of the Covenant, that are written in the Book of the Law. Although the whole Kingdome be safe, and all others in it be in peace, yet he and his house shall perish; the line of Confusion shall bee stretched out over him, hell and damnation shall be his portion, how high soever hee now beares his head, and how much soever hee suffer his heart to swell against the truth, supposing all that he likes not, to be nothing but a spice of indiscretion, yea of faction, and (it may bee) of Sedition; when yet nothing is offered, but what is (I trust) pregnantly proved out of Holy Scripture. So farre the first *Vse.*

2. This may informe us touching the true cause (which most neerely concerns our selues) of the slow proceedings of Reformation of things amisse among us, both in the Church and Commonwealth: Why God hath not yet given us so full a deliverance from *Babylon*; why there have been so many ebbings and flowings in matters of Religion, yea, more ebbings than flowings; Why generall grievances I well to such an height, and that all opportunities of cure have vanished, so-soone as appeared: how it comes to passe that albeit God hath moved the heart of the King to call Parliament after Parliament, yet by and by, one spirit of diuision or another,

2. *Vse.*

Informa-  
tion,

touching the  
chiefe cause  
why Reforma-  
tion and tull  
dr sic of our  
vill's goes on  
slowly.

2. Use.  
Information.

Judg. 5. 23,  
24.

sometimes from one quarter, sometimes from another, (like the evill spirit which God sent between *Abimelech*, and the men of *Shechem*, to the ruine of both) still comes betweene, and blasphemeth all our hopes, leaving us in worse case than we were in before; and whence it is (in regard of our selves) that in stead of setting up the Kingdome and Ordinances of Christ in more purity, there is such a contrary mixture, and such a corrupting of all things, in Doctrine, in worship, in every thing; *Arminianisme*, *Socinianisme* and *Papish Idolatry* breaking in againe over all the Kingdome like a flood.

What is a chiefe cause of all this? Have we not *prayed*? have wee not *fasted*? Have we not had more *Fasts* at *Parliaments* of late, than in many yeares before? Yea, hath not there been, generally among Gods people, more frequent humiliations, more frequent seeking of God, notwithstanding the malice and rage of some men to discountenance and suppress it, than in former times? Why then is Deliverance, and Reformation so slow in coming?

Surely, Beloved, we have all this while mistaken the maine businesse, and neglected the principall part of a Religious *Fast*. You come, *Fast* after *Fast*, to seek God in his House; You forbear your victuals, afflict your soules, endure it out along time; you pray, hear, confesse your finnes, and freely acknowledge, that all is just that God hath brought upon us, and that we suffer lesse than we deserve. All this is well. But here is the error, and the true Cause of the continuance of all our evils, and of their growing greater; namely, that all this while wee have never, in any *Fast*, or at any other time, entered into such a solemne and publique *Covenant* with God, as his people of old have often done upon like occasions and exigents.

That I may yet more effectually bring home this to all our hearts, give mee leave briefly to parallel the slow pace of our deliverance out of *Mysticall Babylon* with that of *Judah*, and some of the remnant of *Israel* out of *old Babylon*, which for a long time had held them Captives.

And here first, bee pleased to call to minde, that, as touching the Captive *Jewes*, God failed not (on his part) of his promise. At the end of 70. yeares, liberty of returne from *Babylon* to *Hierusalem* was proclaimed, in the first yeare of *Cyrus* the *Persian* Monarch: whereupon, many did returne, under the conduct of *Zerubbabel*. Being come home to *Hierusalem*, wee may not conceive that they

were

Exa 1. 1, 2.  
Exa 2.

were not at all touched with sense of their deliverance, or of the 2. *Yse.*  
 sins which had formerly provoked the Lord, to cast them into that *Informa-*  
 great bondage out of which they were delivered. *tion.*

Well, on they goe; first, to offer sacrifices in the right place, *Al-*  
*though the foundation of the Temple of the Lord was not yet laid. In Ezra 3.6.*  
 the second year of their comming, Zorobabel began to set forward the  
 work of the house of the Lord, and the foundation was laid. But the *Vers 8.*  
 adversaries of Judah (the Great Officers of the Kingdome under *Vers 10.*  
 the King of Persia) apprehending, or rather pretending, the going *Ezra 4.1.*  
 on of this building to be matter of prejudice and danger to that Mo-  
 narchy, they procure a stay of it, upon reason of State; so as it was  
 well nigh an hundred yeares ere they got liberty to go on againe, and  
 it was above an 100. yeares before the Temple could bee finished.  
 For, as many exact Chronologers observe, the Temple was not per-  
 fected in the reigne of *Darius Hystaspis*, as some have thought; but  
 in the sixth yeare of *Darius Nothus*, betweene whom and the for-  
 mer *Darius*, both *Xerxes* (the husband of *Esther*, and called in Scrip-  
 ture *Ahasuerus*) and *Artaxerxes Longimanus* successively swayed  
 the *Persian Scepter*. In all which time, many things were amisse;  
 Cruelty, Oppression, Adultery, Mixture with strange wives, and  
 other great deformations remained. Then comes *Ezra*, after the  
 Temple was finished, and somewhat he did, to set forward the work  
 of Reformation, in the seventh yeare of *Artaxerxes Mnemon*, suc- *Ezra 7.7.*  
 cessor to *Darius Nothus*. And yet, there was much more to doe.  
 After him therefore comes *Nehemiah*, in the twentieth yeare of the *Neh. 1.1.*  
 same *Artaxerxes Mnemon*; and after all the former endeavours, he  
 findes the Church still weltring in her bloud, and even wallowing in  
 her owne gore; I meane, in most of her old and long continued sins;  
 (although cured of Idolatry) so that still there was great corruption  
 in doctrine, in worship, and in manners.

Whereupon he now resolves, and sets upon a more thorough Re-  
 formation of all these; but could never effect it, till beside the pro-  
 claiming, and holding of a publique *Fast*, he and all the people lighted  
 upon this course, namely, of entring into a publique and solemn *Co-*  
*venants* with the Lord, *subscribed, sealed and sworne* unto, as before *Neh. 9. ult.*  
 you have heard: and so, from that time forward, the work prospered, *and 10.29.*  
 and the Church was purged of many abominations, wherewith till  
 that time she was defiled.

2. *Vse.*  
Informa-  
tion.

\* Quarto  
mensē Urbis suae  
expugnatae,  
quinto autem  
fuerat excisum  
Templum &  
consumptum  
incendio: sep-  
timo mensē in-  
terfectus tan-  
dem fuit Go-  
dolias, qui  
steterat cum  
residua plebe  
que collecta  
erat ab ejus  
manu. Iejuni-  
um autem d. ci-  
mi mensis pu-  
tant fuisse in-  
stitutum post  
urbem obse-  
sam. Ergo je-  
junium mensis  
decimi, tempore  
alio praecessit,  
Calvin. in  
Loc. Non,  
quod haec  
omnia in eo-  
dem accide-  
runt anno,  
sed diversis  
annorum in-  
tervallis.

Behold here, *Quanta molis erat dilectam condere Gentem*, how great a work, how long a businessse to perfect a Reformation even of Gods dearest people. Their captivity in *Babylon* lasted not halfe so long time, as was spent after their returne thence, ere their Reformation could be brought to any tolerable perfection.

And why so? Did they omit *prayer*, and *fasting*, and seeking early after God? surely no. For, in *Zach.* 8. 19. we read of foure severall publike Fasts, (\* *The fast of the fourth moneth, the fast of the fifth moneth, the fast of the seventh, and the fast of the tenth moneth* ). which they held, not onely by all the time of the 70. yeeres captivity in *Babylon*, but many yeeres after their return thence, *Zach.* 7. 3. and *vers.* 5. But all this labour was in great part lost, for want of this addition to all their humiliation, and prayer; namely, *The ioyning of themselves to the Lord in an everlasting Covenant not to be forgotten.*

And when God once directed *Nebemiah* to this course, see, how all things began to thrive and come on a maine. Now, not onely the *Temple*, but even the *Walls of Hierusalem* were built up, ( and that within one twelve yeeres after this Covenant was smitten ) which before lay wast many icores of yeeres.

Let us now reflect upon our selves, and the State of Religion, and progresse of Reformation in our owne Church, that we may make up the Parallel.

Some beginnings of our deliverance from *Babylon* we received by King *Henry* the eighth. For, he threw out the *Pope*. His sonne King *Edward* the sixth came after, and cast out Popery, in the body and bulke of it. A great work, and a large step, for the short time of his infant reigne. And indeed, he had many excellent helps that way, ( beside the zeale of his owne pious heart ) an Excellent Archbishop, a Prudent and vigilant Protector, beside others; else he could never have done so much. Notwithstanding the potency and secret underminings of those mighty Factions then prevailing, hindred the work not a little, so that it exceeded not an infant-Reformation; yea, through the immature death of that *Iosiah*, it soone prov'd abortive.

The Princessse that came after, quickly turn'd the Tide, before it was halfe high water: and she set all the Gates wide open again both for *Pope*, and Popery to reenter with triumph, and to drink drunk of the blood of our Ancestors, till God discharged her, and released his people from her cruelty.

So that when Queene *Elizabeth* (that glorious *Deborah*) mounted the Throne, although her heart was upright and loathed the Idolatry of the former Reigne, yet found she worke enough to restore any thing at all, and to make any beginnings of a Reformation. She soone felt, when she would have thoroughly pluckt up Popery, both root and branch, (superfluous Ceremonies, and all remaining raggs of superstition, as well as grosse Idolatry) that she had to do with an *Hydra*, having such a strong partie of stout Popelings to grapple with at home, and such potent and dangerous abettors of them, to cope withall abroad. I need not name them, I might adde hereunto, some difficulties arising from the interests and engagements of not a few of those (though good, and holy men) that underwent voluntary exile in the heat of the *Marian* persecution; who, while they were abroad, had a large share in the troubles at *Frankford*; (too eagerly, perhaps, pursuing the *English* Formes of *Worship*, and *Discipline*) and so, when upon their returne, they were advanced to places of Dignitie, and Government in this Church, they were the more apt and forward to maintaine and hold up that Cause wherein they had so farre appeared, and for which (some of them) with more heat than Charitie had so openly declared themselves, in forrein parts. And so, what by one impediment, and what by another, we see it hath been a long time ere our Reformation can be thoroughly polished and perfected, as were to be wished and desired; for there is nothing so perfect, here, but is capable of more perfection.

Nay, so farre are we become now from going forward with the work, notwithstanding the pietie & care of our Princes since the last Restitution of Religion in this Kingdome, that (as it was in *Iosiahs* time, though his owne heart were for God, yet there was a packe of rotten men, both Priests and People, very great pretenders to Devotion, but indeed mad upon Images, and Idols) we begin to fall againe; and not onely to coast anew upon the brinks of *Babylon*, from whence we were happily delivered, but even to launch out into her deepest Lakes of superstition and Idolatry, under pretence of some extraordinary pietie of the times, and of some good worke in hand.

What is the reason of all this, but that (not so much as once) since the first beginning of Reformation of Religion in this Island, we never (for ought I know) entred into such a solempne, publike,

2. Use.  
Informa-  
tion.

Univerſall Covenant to be the Lords, as he requireth for thoſe beginnings already given; but have ſate looſe from God, and ſo have not joynd together as one man, zealouſly to propugne his truth and Ordinances, and to ſtand by him and his Cauſe, as becomes the people of God, in all juſt and warrantable wayes, againſt all oppoſers and gainſayers.

So long as we pleaſe our ſelves in this liberty of our hokling off from a Covenant with God, we may feed our ſelves with vaine hopes of redreſſe of things amiſſe, but ſhall ſpeed no better than thoſe libertines & back-ſliders in *Ier. 14.* who looke for great matters from God; but came ſhort of all, and then ſeemed to wonder at the reaſon. For, thus they beſpeake him, ver. 8. *O the hope of Iſrael, the Saviour thereof in time of trouble, Why ſhouldeſt thou be as a ſtranger in the Land, and as a wayfaring man, that turneth aſide to tarry (onely) for a night? why ſhouldeſt thou be as a man aſtonied, as a mightie man that cannot ſave? yet thou O Lord, art in the miſt of us, and we are called by thy name.* See here how they are put to it. They acknowledge his Power, Goodneſſe, Preſence, yet they are not ſaved. He ſeemes to be like *Samſon*, with his Locks cut off, as if he were not able to ſave, or would not do it: and this they wonder and ſtand amazed at, as a thing incredible, and impoſſible.

But God makes them a ſhort and ſharp answer, (which may alſo ſerve us) ver. 10. *Thus, ſaith the Lord, have they loved to wander, they have not refrained their feet; therefore the Lord doth not accept them.* If God be as a wayfaring man; ſometimes with a people, more oft ſoon gone from them; ſometimes bleſſing, ſometimes croſſing them, and ſuffering them to fall under heavy preſſures, & never keeps an even and ſetled ſtation or courſe of proceeding with them, it is but that he hath learnt from themſelves (as I may ſo ſpeake:) they will be their owne men; they will not be tyed to him ſo ſtriſtly; they will have ſome libertie for their luſts, for the world, for the devill, for any thing: and loe here is the fruit of it, God will not be bound to, nor walke with them; he will not draw out that ſtrength, that goodneſſe, that compaſſion which might deliver them from the evils they howle under; He will neither heare them, nor any body elſe for them; not *Jeremy* himſelfe, verſ. 11. not *Noah*, *Daniel*, and *Iob*, *Ezek. 14.* Nothing therefore, but a more ſolemne and ſtriſt Covenant with God, will put us into a poſture and condition capable of perfect



perfect redresse of our grievances, how faire so ever either now, 3. *Vse.*  
or hereafter, we may seeme to be for it. This is the second *Exhorta-*  
tion.

Thirdly, *suffer*, I beseech you, a few words of *exhortation*. The re-  
turning Jewes (you see) call upon all their Nation to enter into Co-  
venant. Give me leave then, to call upon You the *Representative Bo-*  
dy of this whole Kingdome who stand here before the Lord this day  
to humble your soules; and let me also prevaile with you all, to *ioyne*  
*your selves*, even this day, to the Lord in an *everlasting Covenant* that  
shall not be forgotten. Make this day, a day indeed, a day of *Covenant-*  
*ing* with God, and God shall Covenant with you, and make it the  
beginning of more happinesse than ever you yet enjoyed.

Beloved, mistake me not, my meaning extends not to engage  
you in any *Civill Covenant* and *Bond* for defence of your *Municipall*  
*Lawes* and *Liberties*. No doubt you will be able to find meanes e-  
now (by the blessing of God) to settle those things, in a legall way;  
especially if you be carefull to Covenant with God. Much lesse is it  
my purpose to draw you into that late *Ecclesiasticall Oath and Cove-*  
*nant* (enjoynd by the late *Canon*) which in my apprehension is  
little lesse than a *Comination* and *Conspiracy* against both King and  
State. My business is, incereely to perswade you into a *Religious Co-*  
*covenant with God*, as himselfe hath prescribed and commanded; and,  
his people, in the best times of *Reformation*, have readily admitted:  
namely, every man to stirre up himselfe and to lift up his Soule to  
take hold of God to be glori- and united to him, in all faithfulness,  
sincerity, care, and diligence, to be onely his for ever.

This if we do, we need not care much for other Covenants:  
God will provide for that, and make a league for us even with the  
beasts of the field, and with the stones of the street; he will make our  
Exactors peace, and our Officers righteousness, violence shall no more  
be heard in the Land, nor wasting, nor destruction within our borders;  
our very Walls shall be salvation, and our Gates praise. He will be a  
God of Covenants, and take care for our estates, Lawes, liberties,  
lives, children and all that belong to us, when once this is done.

Therefore I beseech you, yea I require you, in the name of the  
God of heaven, whose you are, whom you serve, before whom you  
stand, & from whom you expect salvation in the midst of the Earth,  
as well as in Heaven, that you forthwith enter into this bond. Ex-  
pect

3. *Vfe.*  
*Exhorta-*  
*tion.*

*Gen. 17. 10.*

*Pfal. 50. 5.*

*Exod. 19.*

*Deut. 19.*

pect no assistance, no success in any of your Consultations, in any Lawes that you agree upon, till you have fully brought your hearts to this point, to follow the Lord fully; to be no more for your selves than you would have the dearest wife of your bosome to bee for any other man in the world; but to be wholly for the Lord, to imploy & improve all your wits, abilities, industry, counsels, actions, estate, honour, and lives to promote his service & honour, what ever become of your selves and yours for doing of it. Say not as some Ieerers (of whom it is hard to judge whether their malice or ignorance bee the greater) doe; that there needs no more Covenants than what wee made in Baptisme, and that all other Covenants favour strongly of faction, and the Puritan Leaven. For, so Gods people of old made a Covenant by *Circumcision*, and after by *Sacrifice*, that is, in every sacrifice which they offered, they did renew their Covenant begun in *Circumcision*. Neverthelesse, God thought it necessary often to call them out to strike another solemn Covenant with him besides the former. You have already heard, that so soone as the Israelites were gone out of Egypt, and entred a little way in the wilderness, hee put them upon a Covenant. When he brought them neer to *Canaan*, he required another solemn Covenant of them. And when *Ioshua* had brought them into *Canaan*, and divided to each of them the lot of his inheritance, hee drew them into another solemn Covenant, *Iosh. 24.* So that here was Covenant upon Covenant, and yet can no man (without blasphemy) charge it with any Puritan humour, fiction, or any thing superfluous or uncomely for the Greatest on earth to submit unto.

That I may a little more enforce this duty, and quicken you to the imbracing of it, give mee leave to present you with some *Motives* further to presse you to it, and with some few *Directions* to guide you in it.

*Motives*  
to a Cove-  
nant.

1. Our many  
*Deliverances.*

1. For, *Motives.*

Consider 1. how many, great, admirable, and even miraculous deliverances God hath given us; What great things hee hath done for us. No Nation under heaven can say more to his praise, in this kinde, than wee have cause to do. Our Great deliverances out of *Babylon*, from the *Spanisb Invasion*, from the *Gun-powder Treason*, and from many other evils and feares, do all call upon you for a Covenant. Yea, even the present Mercy and Opportunity of opening that An-

cient,

cient, Regular and Approved Way of cure of those publique evils 3. *Vse.*  
that threaten confusion and desolation to all, pleades hard for the same *Exhorta-*  
duty. But amongst all these, I desire You of that Great and honoura-  
ble Body of the Parliament, to reflect sadly upon that Stupendious Motives.  
Deliverance from the *Guns-powder Treason*, which more especially  
and immediately was bent against You. For, albeit the ruine of the  
whole Kingdome was in their Eye who were the Cursed Instru-  
ments of Antichrist, and of the Devill his Father, in that hellish De-  
signe; yet no blow could have come at us, but through Your sides.  
And, albeit some of You that have the honour to be members of this  
present Parliament, were then unborn; yet had that Plot taken ef-  
fect, scarce any of You had been this day in being, to have sate there  
now, but had long since been covered and buried under the ashes of  
confusion. Think now, whether such a preservation deserve lesse at  
Your hands, than to give Your selves to your Great Deliverer, for so  
Great a Deliverance, whereby three Nations destituted at once to  
Death, received no lesse than a joyfull resurrection from the Dead,  
and were againe borne at once.

I Therefore, let not this Great mercy seeme small in Your eyes.  
And remember, too, that you may have as much need of God ano-  
ther time: nay, you know not what need You may have of him this  
present Parliament. You cannot be ignorant of the many murmures  
and more than whisperings of some desperate and devillish con-  
ception suspected to bee now in the wombe of the Jesuiticall fa-  
ction: And how neere it may bee to the birth, or how prodigious  
it may prove being borne, I take not upon me to divine: but this we  
are all sure of, that what ever it be which they are big withall, it shall  
not want the least graine of the utmost extremity of malice and mis-  
chiefe that all the wit, power, and industry of Hell it selfe can contri-  
bute unto it: and that they labour, as a woman in travaile, to be speed-  
ily delivered of it.

What dangers, and what cause of feare there may bee at the  
present, I leave to your Wisdome to consider. But this bee con-  
fident of, if Deliverances already received can prevaile with you  
for a Covenant: that Covenant will be your security, for it will cer-  
tainly engage all the power and wildome of the Great and only wise  
God of heaven and earth to be on your side for ever. So that if God  
himselfe have power enough, wildome enough, and care enough you  
cannot

3. Vſe.

Exhortation.

Motives.

cannot miscarry; no weapon that is formed against you shall prosper, no plot, no gates of hell shall prevail against you. And, if he have goodnes enough, mercy enough, bowells enow in him, he will then also raine downe abundance of truth, righteousness, justice, peace and plentie upon all Corners of the Land, from whence, and on whole errand; You are now come together. Therefore it becomes you, above all others, to be first in a *Covenant*.

2. There can be no full enjoying of God, without a Covenant.

2. Consider that, till we do this, there cannot be such a full enjoying of God, as otherwise there might be. Indeed, the perfect fruition of God is not to be expected till we come to heaven, but yet we might have much more of God, even in this life, than now we have, could we be perswaded to such a *Covenant* with him.

Whatsoever experience we have of him now in any deliverance bestowed, it would be doubled, if upon the deliverance received, we would thus be bound to him. Nor is this a notion or conceit onely, but a real truth.

For, marke what He saith to his people, *Hos. 2. vers. 19, 20. I will marry thee unto me for ever, I will betroth thee unto me in righteousness, and in knowledge, and in loving kindness, and in mercy, I will betroth thee unto me in faithfulness, and thou shalt know the Lord, thy God: He that enters into Covenant with God, is betrothed, yea even married to him: And how married? even to the partaking of all his goods, of all he hath, yea of himselfe, and of all that he is. As the wife may say, *I be to Eliah, &c. Can I and, as Laban sometimes, of Leah's wives, children, and cattell, These daughters are my daughters, and these children are my children, and these cattell are my cattell, and all that thou seest are mine: So a man once married to the Lord by Covenant, may without arrogancy say, this righteousness is my righteousness, this judgement is my judgement, this loving kindness, this mercy, this faithfulness which I see in thee, and all that thou hast is mine, for my comfort, supply, support, direction, salvation, and what not?**

And take notice of that phrase, *Thou shalt know the Lord*. Did they not know him before? Yes; but never in such a manner, with such a Knowledge, at least in such a measure. They shall now know him in such noore, familiar, sweet and ineffable expressions of his dearest, deepest, choicest conjugal love, as they never tasted, nor could taste of before.

We

## Of the Commons House of Parliament. 43

We know how it is with a wife married to a loving husband. *3. Vjs.*  
 They loved one another before marriage, and many expressions of a *Exhortati-*  
 special love passed betwene them, but they never enjoyed one a-*on,*  
 nother fully till the marriage was solemnized. Then, there is not on-*Motives.*  
 ly a more intimate manifestation of fervent, intire, loyall, chaste love;  
 but a further enlarging and stretching out of mutuall affections to  
 each other, than they could possibly have beleev'd they should ever  
 have reached unto, till now experience assure them of it. And even  
 thus it is between us and God. Is he good in deliverances? have we  
 tasted of his love already? Oh how great would his goodnesse be,  
 how full of grace, mercy, bounde; and, how would he communi-  
 cate even whole rivers of all these to that Soule that would once  
 come up to him, and close with him in an *everlasting Covenant*! *All*  
*the wayes of the Lord are mercy and truth, unto such as (make, and)*  
*keep Covenant with him, Psal. 25. 10.*

3. Consider that what ever worke God calls You to, Yee will  
 never buckle thoroughly to it, till you have entered into *Covenant*  
 with him. An apprentice boy when he goes to a Master upon tryall  
 onely, his minde is now on, then off againe; sometimes he could like  
 the trade, by and by his minde hangs after his Mother at home, or af-  
 ter some other course of life, and he never sets close to his businesse,  
 till he be bound. When once the Indentures be sealed, and he enrol-  
 led, he knowes there is now no more time to deliberate; but he must  
 fall to his businesse, or else take what happens for his idlenesse and  
 negligence. So is it with a wife; if she be but onely promised, or be-  
 troathed to a man, she may come to his house, and cast an eye up and  
 downie; but it is rather to observe, than to act: she may perhaps cast  
 out a word now and then somewhat freely also; but she never sets  
 her selfe to guide the house, or to doe any thing to purpose, till  
 she be married; then, *she careth for the things of the world*; that is,  
 with all possible diligence looking to, and managing of the businesse  
 of the family committed to her, *how she may please her husband*: all  
 her thoughts, care, diligence run this way; she makes it her businesse  
 that she must sticke unto, and daily manage as a part of the marriage  
 Covenant. And thus also it will be with you. You have much worke  
 under your hands, and are like to have more; and I hope you desire to  
 doe all in truth of heart, for God, and not for ends of your owne:  
 but let me tell you this will never be done throughly, till once you be

2. No buck-  
 ling to the  
 worke God  
 callus unto,  
 without a  
 Covenant.

1 Cor. 7. 34



## 3. Vse.

Exhortati-  
on, or exhorta-  
tion.

## Motives.

married to him by solemn *Covenant*. Then will you *care* indeed for the things of the Lord, how you may please the Lord, in every cause, in every Answer to any Petition, and in every Vote of any Bill, or sentence. You would then thinke, when you come to manage, debate, vote, any Question, *I* am the Lords, not mine own, not my friends; will this I doe, stand with my *Covenant*? will it please God? will it be profitable for the State? is it agreeable to Justice and equitie? Then on with it, no man shall divert, or take me off. But, till then, one will intreate for his friend, another for his; one will make you one way, another will draw you another way; and they both are your friends, and you know not how to deny either: and thus are you even torne in peeces betweene them, in so much as you sometimes resolve to be absent, or to sit still and say nothing; or, to gratifie him that hath most power with You, be the cause what it will. But when once the *Covenant* is sealed, all this will be at an end, You will quickly stop your cares against all persuasions that may hinder Justice and Reformation; and, when this is knowne, men will soone forbear also to trouble You with such solicitations.

4. Wicked men *Covenant* with Hell.  
Isa. 28.

Again fourthly; Wicked men sticke not at a *Covenant* with death and hell it selfe, so they may but satisfie their Lusts; though they know the end thereof will be damnation. Oh then shall not we much more make a *Covenant* with our God to doe his will, which will be beneficiall and comfortable both here and hereafter, and procure a full torrent of his mercies, bountie, grace, and eternall life, to flow in upon us!

5. The Devill himselfe will do no great matters for his vassals without a *Covenant*.

5. Consider that the Devill himselfe will have a *Covenant* from all his vassals that expect any extraordinary matters from him; else, he will not be engaged to be at their Command. There is not a Witch that hath the Devill at her beck, but she must seale a *Covenant* to him, sometimes with her blood, sometimes by other rites and devices, and perhaps he must sucke her too (as in those hellish bargaines you know they use;) and then, he is for her, during the time agreed upon. And shall we think God will be so cheape, as to be (with reverence be it spoken) at our Command, to help, direct, assist, deliver and save us, who will not doe so much for him as Witches and Sorcerers will doe for the Devill?

In the 45. of *Isay*, vers. 11. there is a strong expresseion this way;

*Thou*



## Of the Commons House of Parliament. 47

*Thus saith the Lord, the Holy One of Israel, and his Maker, aske of 3. Vse.*  
*mee things to come concerning my sonnes, and concerning the work of* *Exhortati-*  
*my hands Command yee mee.* It is not to be thought that God com- *on.*  
 plementeth with his people, but is free and hearty in the expression *Motives.*  
 of what they shall really find him. But mark; it *concernes his Sonnes;*  
 that is, those that are truly in Covenant with him. This priviledge  
 is for none else. So that the way to have God at *Command,* (with  
 humility be it used) is to bee his *sonnes and daughters by Covenant.*  
 For, to whom it is said, *I will be their God, and they shall bee my peo-*  
*ple,* to them is it spoken, *I will bee a father unto you, and yee shall bee*  
*my sonnes and daughters, saith the Lord Almighty,* 2 Cor. 6. 18. And  
 to them he saith also, *Command ye me.*

6. Consider that it is the proper and chiefe businesse of a *Fast,* *6.*  
 to enter into *Covenant* with God. You see it to bee the practise of *This is the*  
 the Church in *Nehemiahs* time. And where this hath been omit- *proper worke*  
 ted, the *Fast* hath been lost. God never accounted any of those *of a Religious*  
 foure annuall solemne *Fasts* before mentioned, that were so long in *Fast.*  
 use among the Iewes, to be *fasts unto him;* but calls them, *fasts to*  
*themselves,* Zach. 7. 5, 6. Why, but because they looked no further in *Nehem. 9.*  
 their Fasts, but to *afflict their soules for a day, to bow downe their* *say 58.*  
*heads as a bulrush,* and to *spread sack-cloth and asbes under them,* and  
 there an end. But they lost all their labour, getting nothing from God  
 but a chiding and contempt.

And in truth, when will wee thus *ioyne* our selves to the Lord,  
 if not at a *Fast*? Then, are our hearts in more than ordinary tune  
 for such a work, when wee are brought to set our sinnes before us,  
 and humbly to confesse, bewaile and renounce them; when wee  
 have taken some paines with our Soules to soften, and melt them be-  
 fore the Lord; especially if then they be in any measure raised up to-  
 wards Him, with any apprehension of his love in the pardon of so  
 many and great sinnes, even when the Soule is most cast downe for  
 them. Then, I say, strike through the Covenant, or it will never be.  
 If you let slip this opportunity, you may perhaps never obtaine the  
 like while you live; but either your selves may bee cut off, or your  
 hearts shut up in desperate hardnesse, like unto *Pharaoh,* whom eve-  
 ry deliverance, and new experience of Gods favour in taking off new  
 evils, hardened more, and made worse.

7. In the last place (and let it not have the least force of perswa-  
 sion)

3. *Vse.*  
*Exhortation.*

Motives.

7. This very  
Day began  
the second  
Reformation  
of Religion.

sion) remember and consider that this day, even this very day, the 17. of *November*, 82. yeares sithence, began a new resurrection of this Kingdome from the dead, our second happy reformation of Religion by the auspicious entrance of our late Royall *Deborah* (worthy of eternall remembrance and honour) into her blessed and glorious Reigne; and that, from thenceforth Religion thrived, and prospered under her Government with admirable successe, against a whole world of oppositions from Popish factors at home and abroad: So as the very Gates of hell were never able to extinguish that Light, which God by her meanes hath set up amongst us.

Consider I beseech you, that it is not without a speciall Providence, that this your meeting was cast upon this very day (for, I presume, little did you think of the 17. of *November*, when you first fixed on this day for your *Fast*;) that, even from thence, one hammer might bee borrowed to drive home this nayle of Exhortation: that the very memory of so blessed a work begun on this very day, might thoroughly inflame you with desire to enter into a *Covenant*, and so, to go forward to perfect that happy Reformation, which yet in many parts lies unpolished and imperfect.

Oh suffer not that *door* of hope by Her set open this day, to be againe shut, for want of a *Covenant*. If you would indeed honour Her precious memory; yea, honour God and your selves, and not onely continue the possession of what she (as a most glorious Conduit pipe) hath transmitted to us, but perfect the work, set upon this duty of *joyning your selves to the Lord in an everlasting Covenant that shall not be forgotten*. And so have you the *Motives*.

Meanes how  
to enter into  
Covenant.

2. I shall now shut up all with some few *Directions* to help us in it. And here, passing by what hath been already spoken touching the *preparatives* to it, the *Substance* of it, and the *properties* required in it, I shall onely give you these sixe subsequent *Directions*.

1.  
Give a Bill of  
Divorce to  
all your Lusts.

1. Give a Bill of divorce to all your Lusts, or kill them out right. This Covenant is a marriage Covenant, and there is no marrying with God, so long as your former husband, your base corruptions, your swearing, riot, drunkenness, uncleanness, pride, oppression, and what ever else your soules know to be the plague of your own hearts, remaine alive and undivorced. For the woman which hath an husband, is bound by the Law to her husband so long as hee liveth; but if he be once dead, she is free from that Law, Rom. 7. Therefore

send

send these packing, in the first place. A wise man will never marry 3. *Vse.*  
 a strumpet, nor with any woman that hath another husband; his *Exhorta-*  
 wife that shall bee onely his owne, none else shall have interest in *tion.*  
 her. Much lesse then, will the Holy and Jealous God admit of any Meanes.  
 Spouse that is wedded to any lust, and so continueth. Say then, what  
 wilt thou now doe? wilt thou still keepe thy darling lust? Hast thou  
 been a swearer, and so thou wilt be? a drunkard, and an uncleane per-  
 son, an oppressour, a prophane *Esaie*, and wilt be so still? Know, that  
 God will none of thee, but abhorres all such as thou art. He will ad-  
 mit none into Covenant but such as *touch not the uncleane thing, but*  
*separate from it.* To them onely it is, that hee promiseth, *I will bee* 2 *Cor. 6.*  
*their God, and they shall be my people.* 2.

2. More especially purge out and cast away (as a *Menstruous*  
*cloth*) all *Idols* and *Idolatry* in particular. All our Lusts are lothsome  
 to his stomach, but nothing is so abominable to his Soule, as *Idolatry.*  
 This is that spirituall whoredome which meritoriously dissolves the  
 marriage bond where it is already knit, and lies as a barre in the way  
 to a Covenant with God, where yet it is not made. This was it for  
 which the Lord proceeded so severely, first against the ten Tribes,  
 and then against the residue, as you all know. For this the Lord spew-  
 ed them out. And where ever God promiseth to recall them, hee  
 usually promiseth this, (which should first be done) *From all your*  
*Idols will I cleanse you, Ezek. 36. 25. Ephraim also shall say, What*  
*have I to doe any more with Idols? Hos. 14. 8.* and all shall cast them  
 away with detestation, saying, *Get thee hence, Idols, Hos. 10. 23.*

Every Idol is that great *Image of Idolatry*, which the Lord can by  
 no means endure; and which will certainly bee the destruction of  
 King and People, where ever it is entertained, especially if againe re-  
 ceived in, after it hath been once ejected. A sad example whereof  
 we have in *Judah*, where, after *Iosiah* had taken away all the abomina-  
 tions of *idols* in *countreies* that pertained to *Israel*, and made all that  
 were present in *Israel* to serve the Lord onely, the Act of Resumption  
 of *Idols* and *Idolatry* by the succeeding Kings (although it is proba-  
 ble they did it onely secretly like those in 2 *King 17. 9.*) became the  
 ruin of those Kings, and Kingdomes.

Beloved, let mee speake freely, for I speake for God, and for all  
 your safeties. You cannot bee ignorant of the grosse *Idolatry* daily  
 encreasing among us, and committed not (as adultery) in Corners  
 onely,

More especi-  
 ally cast out  
 all *Idols* and  
*Idolatry.*  
*Psal. 5. 4.*

*Jer. 44. 4.*  
 2 *King. 17.*

2 *Ch. 34. 33.*

3. *Pse.*  
*Exhorta-*  
*tion.*  
*Meanes.*

only, but in the open light; people going to, and coming from the Masse in great multitudes, and that as ordinarily, openly, confidently as others goe to and from our Churches: And I doubt not but some of you doe know the number of Masses to exceed that of Sermons.

Whose heart bleeds not over this prodigious growth of Popery, and over-flowing of Popish Masses? Who knowes not, that in the Masse is committed the most abominable Idolatry that ever the Sun beheld in the Christian world? Who remembers not with indignation and horror, how often that insatiable Idol hath bathed it selfe in the blood of many of our Ancestors and Progenitors? And can any be so silly as to beleeeve, that it will rest satisfied till it swim againe in our blood also, unlesse we will joyne with Idolaters, and so perish in Hell? For what ever some men talke of the possibility of the salvation of some persons in that Church, (as they call it), yet it is agreed on all hands, among us, that for those of our owne Nation and one of our owne Church where the light hath so long shined in so much brightnesse, so as they have both received and professed it; if they shall (whether to gratifie a Parent, a wife, husband, friend, Master, &c.) put out their owne eyes, and returne back to *Babylon* from whence they were once set free, their case is vety desperate and small, and *is had been better for them never to have knowne the way of righteousness, then after they have knowne it so turne from the holy Commandment, once delivered unto them.* Therefore I beseech you to take care of these above others.

1 Pet. 2.

Nor speak I this, onely to prevent a publique toleration, (which I hope, through the care of our pious King and your diligence, our eyes shall never see) but to put on Authority to the utter rooting out of that abomination, although committed in secret, and with connivence onely.

2 King 17-9.

If then you will not halt between Two opinions, if you will bee thorough for God, and follow him fully, downe with all *Idols* and *Idolatry* through the Kingdome, so farre as the making of the Lawes yet more strict and full for that purpose, may effect it. Till then, you may, if you will, talke of a *Covenant*, and think to doe great matters; but that Great God who is so jealous of his glory in that, above all other things, will abhorre all *Covenants* with you. And if you, having now such opportunity and power, shall not thoroughly cleanse the

Land

Land of these spirituall whoredomes so boldly facing and even out-  
facing the glorious Gospell professed among us; becsure, that, in  
stead of a blessing upon your Consultations and proceedings, you  
will draw downe a Curse that will cleave to you, and goe home  
with you, and scatter like poyson over all parts and Corners of  
the whole Kingdom, till all be utterly consumed and become a de-  
solation.

3. Use,  
Exhortation  
Meanes.

You all I think, agree upon the necessity of a great Reformation.  
Where should you begin then, but where God ever begins? Looke  
into the Stories of *Asa*, *Jehosaphat*, *Hezekiah*, *Josiah*, and even of  
*Manasseh* himselte, (the grossest Idolater and most bloudy Tyrant  
that ever reigned in *Judah*) when once God had throughly humbled  
him; and you shall ever finde that they began their grand Re-  
formation at *Idols*, and *Idolatry* committed with them. I speake not  
this to back or countenance any tumultuous or seditious spirits that  
have lately been stirred up to do things without Commission; but  
to You, whom God hath duely called to the work, and indispensibly  
requires it at your hands.

3. Execute  
true Judge-  
ment.  
Isa 58.6

3. *Execute true judgment* and Iustice. *Loose the band of wickednes,*  
*undo the heauey burdens, let the oppressed goe free, and break every yoke*  
of the oppressor. This is a maine part of an acceptable *Fast*, and there-  
fore must bee performed of all that will enter into Covenant with  
God. And this was part of Gods Answer to the Iewes enquiring  
of the Prophet whether they should continue their solemne Fasts?  
*Zach. 7*. Therefore herein deale impartially and throughly, for here-  
by the Throne it selfe is established. It is true, a difference must be  
put between those that are only led on in euill wayes by others, and  
those that are leaders of others: but it becomes not me to prescribe  
to you in this case, your owne wisdom will teach you that. Only  
I am to pray you, that if you shall find any escapes to have bin made  
in the ordinary Courts of Iustice, in the condigne punishment of  
*Murder*, and *Idolatry*, take notice of them, and there bee sure to  
strike home, as *Samuel* did where *Saul* himselte had been too indul-  
gent. There is nothing makes you such faire Images of God (in  
the relation you now stand) as due execution of Iustice and Judge-  
ment. Therefore, if you will indeed enter into a Covenant, let this  
be done.

4.  
Draw others  
also.

4. Do your best to draw as many as you can the same way. Parents  
and

H



3. 246.  
Exhortati-  
on.  
Meanes.

and Masters are bound to take care that their children and families do feare, and serve God, as well as themselves. And you who now appeare before him in behalfe of the kingdome, as you must enter into a Covenant for them as well as for your selves, so must you do your utmost that they also for themselves may passe under the same Covenant, with you. The representative Body of Israel that stood before the Lord to make a Covenant, *Deut. 29. 15.* made it not onely for themselves and such as were present, but for all that were *absent* also. And *Josiah* when he entred into a Covenant himselfe, he not only caused *all that were present of Judah at the house of the Lord*, to stand to it, *2 Chro. 34. 32.* But he made *all Israel to serve, even to serve the Lord their God, ver. 33.* that is, to strike a Covenant with him. Therefore take care that all others, when you returne home, may make a Covenant before the Lord to walk after him in all his Commandements; that God may be set up more and more, and the hearts of all men may be lifted up in the wayes of the Lord to take hold of his Covenant also. If you do not this, you do nothing: more is required at your hands, than of private persons, who yet are bound to call upon others (as the men in my Text) saying, *Come and let us joyne our selves unto the Lord in an everlasting Covenant.*

5.  
Set up way-  
markes to  
Zion.

5. Would you have this to be done, namely, that all should *appeare before God in Zion*, for this purpose? Then set up *Way-markes* to direct them thither. Take speciall care that the Ordinances of God be set up, and held up, in more purity and plenty. Down at once with all inventions and fancies of men, which corrupt and adulterate the pure worship of God. Let none but He be worshipped, and let no worship be thrust upon him which himselfe hath not prescribed. Herein especially (yet still within your bounds) be zealous, and quit your selves like men.

Above all, take better order for the more frequent, and better performance, and due countenancing of that now vilified (but highly necessary) Ordinance of Preaching, which, albeit it be Gods owne arme and power unto salvation, is yet brought into so deepe contempt (and by none more than by those who should labour most to hold up the honour of it) that it is made a matter of scorne, and become the odious Character of a *Puritan*, to be an assiduous Preacher. Yea, so farre have some men runne mad this way, that it is held a crime, deserving Censure in the highest Ecclesiasticall Court in this

King-



Kingdome, to tell but a few Clergie men out of a Pulpit, *that it is* 3. 270. E  
an essentiall part of the Office of a Bishop, to Preach\*. Some of  
you know t at I belye them not.

And is it not then high time to vindicate the honour of Preach-  
ing from those virulent and scurrilous tongues and pens, that have  
of late dayes (more than ever) blasphem'd this Ordinance, and  
to take more pitie of the many darke and barren parts of this king-  
dome, where many scarce have a Sermon in seven yeeres; may some  
(as divers of worth doe credibly report) not in their whole lives  
Hath not God himselfe said plainly, *a Where there is no vision the peo-*  
*ple perish?* Is it not his owne complaint, *b All people are destroyed*  
*for lacke of knowledge?* And how so? thus, *for a long season* 3. 271. E  
*had been without a teaching Priest, and without the Law, & Covenants.*  
And mark too, that while they had no teaching Priest they were  
without the true God also. For, there is no comming at the true God,  
in the ordinary way, but by a teaching Priest. *c How shall they*  
*heare without a Preacher?* And *d it please God by the foolishnesse*  
*of preaching to save them that beleeve:* and *e faith comes by hearing.*

Wherefore I dare pronounce, that while so many thousands with-  
in the Kings Dominions, especially in England, Wales and Ireland,  
are still suffered to sit in such darknesse and in the shadow of death, and  
so to perish for ever for want of constant, sound, profitable Preach-  
ing, it is impossible that they should be capable of a Covenant with  
God, or that it may be truly said, that the maine body of these king-  
domes are in case to make a Covenant with him; unless you, the  
representative Body thereof, take more care than ever yet hath been  
taken in this behalfe.

I know the many plea's of many idle dooers and merueille men  
to excuse and defend an unpreaching, or seldome preaching Mini-  
stry; but all their fig-leaves are too short to cover their own shame,  
and the nakednesse of those poore perishing people whom such men  
make naked, to their own destruction also.

To tell us, that preaching indeed is necessary for the planting of  
a Church, but not so after wards: is nothing but to bewray their  
owne fortish ignorance. Is not the word preached, the milke and  
food whereby men are, and must be continually nourished to grow  
up in the body of Christ, as well as the Seed wherof they are first  
begotten unto Christ? And can men that are borne, and living,

1 Pet. 2. 2.  
Eph. 4.  
Iam. 1. 18.  
1 Pet. 1. 23.

3. *Use.*  
*Exhortation.*  
*Means.*

live safely, or at all, without continual supply of food convenient for them.

What fearefull trifling is this in a businesse of such high Concernment! Good *Iehoshaphat*, when *his heart was once lifted up in the wayes of the Lord*, tooke other order: for, hee sent not only some of the prime *Leuites* and *Priests*, who taught in *Judah* and had the *Booke of the Law of the Lord* with them, and went about through all the *Cities of Judah* and taught the people, *2 Chro. 17. 8, 9.* but with them he sent diuers of his *Princes* and chiefe *Officers*, *Benbail*, *Obadiab*, and sundry others, to see that this work should be effectually done, *verse. 7.* yea (as our late Translation hath it) *he sent to them to teach in the Cities of Judah*: that is, that they should take as much care of the busines, by putting on the *Priests* and *Leuites*, as if they themselves in person were bound to do all the worke. And hence it was, that God gave this testimony of *Iehoshaphat*, that he walked in the first wayes of his father *David*, *vers. 3.* that he had *riches* and honour in abundance, *vers. 5.* and that the feare of the Lord fell upon all the *Kingdomes of the Land* round about *Judah*, so that they made no warre against *I E H O S H A P H A T*, *Vers. 10.* So that, beside the spirituall benefit, a *Preaching Ministry* is one of the best advantages to secure a State; it is (you see) not only an hedge, but *walles and Bulwarks* unto any *Kingdome*.

And yet, as many of our blind guides and Idol Shepherds care not to erect *Preaching* where there is none, so doe they all they can to cheat and defraud those of it who doe or would enjoy it, sometimes by pulling it down where it is set up, and (to fill up the measure of their wickednesse) glorying in it, when they have done; sometimes by striking out the teeth of it, that if men will needs preach, yet it shall be to little purpose; only a frigid, toothlesse, saplesse discourse, never piercing deeper than the eare. If the Preacher come home to convince the Conscience of particulars that need reformation, (which yet was the old course, and should be so still) the Preacher is either derided as worthy of nothing but contempt, or else censured as indiscreet, rash, factious, and seditious.

And least men should surfeit of *Preaching*, how be all Sermons, in the afternoones of the *L O R D's* *Dayes*, cryed downe, as the markes of *Judaizing Puritanisme*, and as a burden intolerable to the people!

Indeed,

Indeed, it is true, that when Authority first commanded the afternoones Sermon to be converted into *preaching*, there was not only no hurt done, but a wise and needfull course prescribed for the best edifying of popular Auditories. But as some have handled the matter, it is now become a great hinderance to edification. If a Minister would carefully and solidly open the severall heads of Catechisme, confirme them by Scripture, and bring them home by some short and familiar application most suitable to vulgar eares and Capacities; I hold it simply the most profitable exercise (at least for one part of the day) that can bee set up for the increase of sound knowledge and Piety: and pity it is that this is so much neglected. *But this, say our new Masters, is worse than preaching.* Therefore they enjoyn all to keep only to the bare Questions and Answers of the *Childs* Catechisme. And if any presume to adde any exposition or instruction, hee is by some hurried from post to pillar, and censured as a pernicious Malefactor.

And as they have thus thrust all preaching (be it but Catechetical) out of the Church in the afternoones of the Lords Day, so have they shut divers able, godly, discreet Pastors out of their own Pulpits on the weeke dayes, even in Populous Townes, where the Ministers were willing to bestow their paines, (and so for many yeares with great fruit and comfort to the whole Country had done) *gratis*, for the refreshing of many hungry Soules who had no preaching at home in their owne Parishes, and dare not stirre thence on the Lords day to seeke it abroad.

Nay, some of your Cathedrall Men are come to that passe, that when any Sermon (such as it is) is preached in the Cathedrall or Collegiate Church, no Sermon must then be preached in the Parish Church or Churches adjoyning, moerely to uphold the Pompe and State of the Greater Church, and for feare of lessening the Auditory, or diminishing the honour of the Preacher, (who many times deserves little enough) whereas not a fourth part of the Congregation (by this meanes defrauded of Preaching in the Parish Church) can possibly come within hearing, or ken of the Cathedrall Pulpit-man.

Beloved I are these, wayes to set forth Christ to the people for their salvation, to display God in all his glorious Attributes and Perfections, and to bring them within view of the beauties and excellencies

3: Use.  
Exhortation  
on. 1601  
Manner

lencies of God in his Covenant and Communion with his people, to as to draw them to a Covenant / Nay hence, hence it comes to passe that God is extremely dishonoured, his Name blasphemed, his day abominably prophaned, and his people runne headlong (like beasts to the Shambles) by droves, to Popery, Anabaptisme, Familisme, Atheisme, and what not, that may cast, and locke them under the hatches of everlasting damnation.

*Quis talia fando,* (quod illud dicitur, et quod illud dicitur) *Tempres a lachrymis* (Tempres a lachrymis) I know that some of those Step-fathers and hard-hearted Wretches, who bee indeed the chiefe (if not the only) cause of all this, blush not to attribute the daily falling off of multitudes from our Church, to over-much Preaching: but this is as rationall, as was his mad opinion touching Saint Paul, that much *learning had made him mad*. These are crying Abominations, that will cry as loud against you, as now they doe against the Authours of them, if you reforme them not.

Wonder not at my length, and heate in this point. It is a matter of greatest Consequence, and of all other most proper for a Preacher to be zealous in. And give me leave to tell you, that this must be put in the head of the Catalogue of your weightiest Consultations at this time, if you desire ever to draw the people of this and the Adjacent Dominions into any Covenant and Communion with God, or to settle any thing for the good of your selves and countrie.

K. James indeed took commiseration of the grosse ignorance of multitudes in the North parts of this Kingdom, and sent some Preachers at his owne charge among them. A Pious and a Noble work! But what through the unsetled wandrings, idleness, the superficiall and unprofitable performances of some of these Preachers, and what through the supine negligence of some in Authority who should have looked better to those itinerary Ministers; most of that labour and charge was little better than lost. (For, some of you know, that in no parts of the kingdome hath there been such an increase of Papists, as in those very Corners, where that slight meanes was used to reduce men from Popery.

I beseech you therefore by all the mercies of God, by all the bowels of Christ in shedding of his dearest blood for those precious Soules, who now, even by thousands and millions miserably perill

in their ignorance and sinnes, that you would carefully reforme, or cast out all idle, unsound, unprofitable, and scandalous Ministers; and provide a sound, godly, profitable and seiled Preaching Ministry in every Congregation through the Land and the annexed Dominions; and, to take no lesse care for their diligent and constant performance of their dutie both in life and Doctrine, as also for their liberall maintenance, (that may be still capable of improvement, as the times grow harder, and commodities dearer) that both themselves who preach the Gospell, and all theirs also may cheerefully and comfortably live of the Gospell. And let us once see *Zion built up*, by your industry, in perfect beautie.

3. *Of the*  
Exhortation  
on the  
Means

Lastly, when you set upon this great businesse of a Covenant, see that you doe it out of love to God, and with all your heart: else, it will come to nothing. If you would to *Zion*, your faces must be set, and settled *thitherward*. If you would make a Covenant, you must not be unwilling, afraid, ashamed to be accounted such Covenanters, but doe it with a steddy, open, undaunted countenance and resolution. You must love the name of your God to be his servants, *Isay 56.6*. You have seen how *Asa* and all his kingdom: did it; they both entered into Covenant, and they swore it, with all their heart, and sought him with their whole desire, and he was found of them, and gave them rest round about.

6.  
When a covenant is to be made, do it with all the heart; and forget it not when it is made.

2 Chro. 15.  
15.

Thus if you do, God shall be set up, Religion advanced, your grievances removed, you shall heare no more such complainings in our streets. All blessings shall follow, not your selves alone, but the whole Kingdome, in our King and his Government, in your Consultations and proceedings, in the publike, settled, and glorious Peace, and prosperity of both Church and State. The blessings of the Earth, in the Citie, the field, your bodies, posterity, in all your goings out and commings in. The blessings of heaven in the means of Grace, the beginnings and growth in grace, the light of Gods countenance which is better than life; and, after all, even the fullness of both grace and glory in the full, cleare, and eternal fruition of God Himselfe in the highest heavens, shall all compasse, and Crowne you for ever.

Provided alwayes, that when once this Covenant is made, you take care that it never be forgotten, but heeded, minded, and performed; that as you close with God, so you may alwayes continue with him.

*3. Use.  
Exhortation.  
Means.*

him. Then shall this whole nation and the children which are unborne praise and blesse the Lord for ever for this Parliament, and your endeavours in it. But I feeble my selfe spent, and therefore must desist, yet with this hope, that my Reverend fellow-labourer designed for the other part of this work, will begin where I leave, and set on with more strength what my weakness is not able to performe.

\*\*\*

---

**FINIS.**

---

**LONDON**

Printed by T. B. for Philemon Stephens and Christopher Meres at the signe of the Golden Lion in Pauls Church-yard.

1641